Evangelical Christendom.

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MONTHLY NOTES.

We desire particularly to draw the thoughts of our readers to the Annual Conference of the Evangelical Alliance to be held, God willing, at Brighton on Oct 31, Nov. 1 and 2. Perhaps a considerable number may be able to attend, while those who cannot will readily respond to an earnest request for prayer that not only all the meetings may be richly blessed, but that this gathering of Evangelical Christians may be of unusual value at the present crisis. These Conferences have ever been regarded as important; but none could be more so than this, in view of the dangers to our common faith. It cannot be doubted that, in answer to prayer, a way will be shown, amid many perplexities, by which prevailing errors may most fittingly be met. Something more than protestation and denunciation is rightly expected from such an organisation as ours. May we be driven to united confession for much left undone and especially for the neglect of mutual love. There should be a return to first principles and a fearless declaration on the part of Ministers and people, in spite of an unwilling, if not hostile, public opinion, of the saving truths of the Gospel. Upon these our speakers are entirely at one. We hope that similar gatherings may be held widely throughout the country, and result in a strong and lasting sense of union between all those who love the Evangelical faith. There is much that divides still, which a little kindly Christian intercourse might soon dispel.

Special attention is directed to the subjects suggested for prayer at the Brighton Conference. They will be found under Evangelical Alliance Intelligence, immediately following the programme on page 316. Each item alludes to some important matter for which believing supplication at the Throne of Grace is urgently requested. Our Heavenly Father rejoices when His children bring before Him in faith all questions affecting the extension of His Kingdom and the reign of Jesus Christ. Promises of gracious answers to His

people's cry are so numerous in His Word that we are sure "asking" we shall "receive," and "seeking" we shall "find."

The proposals of the Emperor of Russia with regard to the maintenance of universal peace manifest the sincere benevolence of his heart. How greatly we, in common with all Christians, should rejoice if it were possible for his aspirations to be realised: the terrible slaughter which takes place in every war is appalling to contemplate. Although we are deeply thankful for the success of the English forces at Omdurman, and earnestly trust that a way has been opened up thereby for the entrance of the Gospel into those dark regions, yet it is painful to remember that at least 10,000 Dervishes were left dead upon the field, besides those killed and wounded on our own side. We can, therefore, heartily respond to the expression of the Czar when he reminds us that hundreds of millions are spent to obtain frightful weapons of destruction. The effort and the expense is indeed a crushing burden, more and more difficult for the nations to bear. There must be many cases in which timely arbitration would prevent war. We fear, however, that the jealousies of the nations will never entirely cease in this dispensation, and we can hardly expect that war will be entirely abolished until the Prince of Peace takes His great power and reigns. Not till the hearts of multitudes are softened and changed will the sword be exchanged for the ploughshare: then only will the nations learn war no more.

It is believed that the revolution in the Philippine Islands is more directed against an evil priesthood than against the Government itself. The natives are said to be quiet and amenable to kindness. The agent of the Bible Society there is of opinion that there will never be the same difficulty in distributing the Scriptures among them as there is among the Mohammedans, or even among the heathen. He has been able to distribute a good many Spanish Bibles and Testaments in the Islands; but it had to be done very cautiously. We earnestly trust that the door of religious liberty, which now seems to be opening there, will never again be closed.

What is to be done with the Philippine Islands is becoming a great problem in the United States at this moment. Some of the group are fertile, beautiful, valuable, and populous; they contain gold, silver, and copper; they possess large coal deposits. All these riches are almost entirely undeveloped. The population is almost wholly aboriginal, the natives have not been civilised, very few of them are in any sense Christianised. The Archbishop of Manila has been endeavouring to calumniate the Protestant religion. He says "that the hereties try to destroy the new religion." "Your children," he continues, "will fall into the hands of strange men, full of vices and errors, and the only religion which is the definite hope of man will disappear from these islands." Let us rather hope that the only true Scriptural religion will now be introduced for the first time into these dark regions.

We recognise with thankfulness the opinion of the Bishop of London with reference to the admission of Presbyterians and Lutherans to Holy Communion in English churches on the Continent. He says, "we have never declared against either of these," and he believes that if they wish to be communicants they should be admitted as a matter of courtesy.

The Conference which is held at Blankenburg on Evangelical Alliance principles, has been growing in interest and profit since 1886. Last year Fräulein von Weling hired a large school-house for the occasion, which held about three hundred people, and was crowded. Now, a plot of land has been purchased, and an Alliance Hall has been erected, which is both handsome and suited to the purpose. The topic this year was "The One Church of God: its basis, its vital power, its service, its high aim, and its blessed hope." Our Council was represented by Dr. Baedeker and Dr. Gritton, as well as by the Rev. F. B. Meyer. The addresses given were both heart-searching and practical. Fräulein von Weling receives a few orphans, and provides for about forty children in Armenia and Bulgaria; she conducts and circulates a magazine and a newspaper, specially devoted to the "Unity of the Spirit." All that she carries out is done in faith, even to the feeding of several hundred guests at the time of the Conference. It seems as if what was originally a tiny seed was growing into a rich and glorious harvest, whose fruit shall shake like Lebanon.

A Home for Converted Priests has just been opened at Courbevoie, near Paris. M. Corneloup, one of the most intelligent and able of the ex-priests, has been appointed director. The converts will be received here for a few months in their homeless and friendless condition, and they will have a quiet shelter to meditate on the Gospel, of which they have been so ignorant before. It is hoped that many of them, as they become more and more assured in their Evangelical belief, will enter a theological seminary. This Home will be conducted on thoroughly Evangelical principles. Ten priests have already been accepted in it, and fifteen others are being supported in different situations. M. F. Picard is president of the Committee, and Monsieur E. Reveillaud is vice-president, while Professeur L. Y. Bertrand continues to direct all the work of the mission.

Amongst other touching cases which have come under the notice of the Home of Refuge at Sèvres is that of a young priest of thirty years of age, who, disgusted with the hypocritical life which he, in common with the other clergy, had to live, left his profession, and married a young girl. They practised great economy, and he found a little to do here and there. But in a short time they were in great straits. The husband walked the streets of Paris, seeking work but finding none. What could he do? A priest is good for nothing in the world of commerce. As he said himself: "The education given in our seminaries fits a man for nothing but the priesthood. I am incapable of taking any situation; I cannot even be a porter. It seems to me that I can only lie down and die of starvation by the road side, and death will be a welcome messenger to me." (The young wife, meanwhile, had taken a place as servant, her wages serving to pay someone to take care of their child.) He sought for help at a well-known religious house; he told them of his state, his misery. "Oh," said the holy (?) man he consulted, "you are not low enough yet, you will have to come back to us after all." He was afterwards brought under the notice of M. Bourrier, who helped him from time to time, though unfortunately he could not be received into the Refuge. When last seen, he was selling papers and giving away circulars in the streets. What will become of him? The need for helping these poor brethren grows

day by day. Would that work and aid could be given to all those who are obeying the dictates of their conscience, and coming out of that corrupt Church!

The Zionist movement continues to grow. A preliminary Conference of its friends was held at Vienna in May. At this the Russian delegates urged that Zionism should give its support to Colonisation Schemes for Palestine. On April 27, Dr. Max Nordau addressed an enthusiastic audience of 1,500 people in Berlin on Zionism and its opponents. He declared that he and others had embraced the scheme through enthusiasm for the cause. He felt sure that there was no other outlet for the oppressed and banished Jews of Russia than a return to their own country; in fact, the only remedy for the condition of the Eastern Jew was the realisation of Zionism. Tens of thousands of Jews are awaiting the summons to set out for Zion and settle there; the financial question seems the only difficulty at the present moment. Mr. H. Mayer lately gave a report of his recent journey to Palestine at a meeting in the Commercial Road. He was disappointed to find that the Turkish Government prohibited the landing of Russian and Roumanian Jews who intended to settle in Palestine; if this is insisted on it will indeed be a serious obstacle to further advance. However, Mr. Mayer found a certain number of energetic pioneers, who were carrying on agricultural work successfully in Palestine. It was thus clearly proved that the Jew need not be only a merchant or a pedlar—his plastic nature transformed him into a sturdy husbandman as in days of yore. The soil was found to be as fertile and productive as ever. The revival of Hebrew as a spoken language in these colonies is an interesting feature. The Second Congress of Zionists has just finished its meetings at Basle. Six hundred men of learning and influence were gathered together there to discuss "the new exodus." Dr. Max Nordau's address again made a deep impression, and the presence of strict Rabbis from Russia, at great risk to their liberty, was a remarkable feature. The union of Jews differing so widely in training and character, and the enthusiasm which this new idea has inspired, are a great sign of the times. The Orthodox and the Rationalists have laid aside their differences, and are working together for the relief of their distressed compatriots.

There are tokens of encouragement in the last report of the Missionary Church of Belgium. A new Church has been inaugurated in Brussels, called the Temple of the Reformation. It was formerly a Roman Catholic chapel, and is situated in a quarter where the Protestant population is constantly on the increase. In Ostend the present place of meeting is too small, and a new church is greatly needed; as many as 500 have been present at open-air services; the Word of God has been preached in 98 localities, 400 persons have been added to the Church.

Bishop Cabrera states that since the war broke out the membership of the Anglican Church in Spain has had a remarkable increase, several priests and a large number of citizens having joined the Protestant Church. Many Gospels have been distributed among Spanish soldiers and seamen, especially in Cadiz; nearly all of these have been accepted with pleasure and goodwill. Some of the soldiers were observed to be carefully reading the Gospels on the public walks, and they said that they had now something to occupy them-

selves with as they crossed the ocean. The war had evidently been the means in God's hands of beginning to break down the wall of partition.

Dr. Martin states that the changes which have lately taken place in China have been rapid and radical. Three measures of the greatest importance have been promulgated by the Emperor very recently. First, the princes and nobles are released from the restrictions of law and custom which hindered them from going abroad to see the world. Secondly, he is promoting the establishment of a national university. Third, he has abolished the regulation essay as a test of talent in the solution of mandarins. These reforms were closely connected with the death of Prince Kung and the dismissal of Weng, a powerful Minister of State. Now that for the first time the nobles are allowed to travel, they will bring back fresh ideas, and this will tend to revolutionise the tone of thought in the whole country. The creation of a modern university will bring with it a vast amount of knowledge of which the Chinese have hitherto been entirely ignorant. The abolition of the boneless essay will also be a great step in the intellectual revolution which has commenced.

We are sorry to state that information reaches us, just as we are going to press, that the Emperor of China, who was the mover in these beneficent reforms, has been deposed, and that the old rigid system of government and education has been restored, under the influence of the Empress Dowager and Li Hung Chang.

The intellectual awakening of Syria is a great encouragement to those who have watched its successive steps for the last forty years. There are now 15,000 children in Beyrout under regular education, out of a population of 100,000. The Syrian Protestant College has been the chief source of the mighty influence for good which has been observed in that country; there have been over 300 students in the College during the past year, and 405 of its members have graduated since its commencement. Although Arabic is still carefully taught, the English language is found to be the chief medium for instruction, as it is the only avenue to much necessary literature. It was observed by a Greek that the students of the Jesuit College come out infidels, but that at the Protestant College they are simply taught the Bible, and come out Protestants. We do not know how many of them are savingly converted to God. It is unfortunate that owing to the insecurity of the Government, very few of the enlightened Syrians remain on their own fertile soil; it is believed that about 100,000 of them have sought homes in the United States and in other parts of America, as well as in some of the British Colonies.

We learn that M. Philippot has met with a warm welcome in his old parish of Plomion. The Mayor allowed him to hold a public meeting, which was largely attended by his former flock, and on the election placards he was hailed as the "Founder of the New Religion." The place is deserted by the curé who was appointed, and the people are most anxious for instruction. One man came up after the meeting, and said, "Now all we want is to build a chapel." Why should not M. Philippot have been allowed to preach in his old Church? Why should the power of the secular arm be still at the service of his adversaries?

Memorial to the late Mr. A. J. Arnold.

Our readers have, we are sure, seen with considerable sympathy the numerous extracts from letters in *Evangelical Christendom* from friends, both at home and abroad, referring to the death of Mr. Arnold. These letters were no surprise to those who knew how widely he was esteemed. In his journeys, both in England and on the Continent during so many years, he was brought into contact with a large number of Christian people of various communions. His zeal and ability were appreciated on all sides, whilst his lovable and attractive character opened many hearts to his influence. By his sympathy and tact he succeeded in uniting divided brethren, and in carrying out many important International Conferences, which were extremely successful and fruitful in their results. At his death the cause of religious liberty also lost a firm friend. Impelled by a sincere enthusiasm and compassion for those persecuted on account of their faith, he was able to carry out the plans which had been carefully and deliberately matured in Committee with patience and steady perseverance. His long and devoted service to the Evangelical Alliance need not be further enlarged upon; it is recognised by a multitude of friends. The Council believe that many would like to express their esteem for Mr. Arnold by contributing to a fund on behalf of his widow that might relieve her of anxiety and bring some solace in her heavy bereavement. Contributions will be gratefully received either at the office of the Evangelical Alliance, 7 Adam Street, Strand, W.C., addressed to the Acting Secretary, or by Messrs. Barclay & Co., 1 Pall Mall East, S.W. These contributions should be specially indicated for the "Arnold Memorial Fund."

	£	s.	d.
Amount received and acknowledged in September *Evangelical Christendom*	131	0	0
Donations since received:—			
Rev. J. H. T. Hallowes	0	10	6
Major-General Hatt-Noble, R.E.	5	0	0
W. Barnett, Esq.	1	1	0
Mrs. Breay	1	0	0
Rev. H. Gillmore	0	5	0
Mrs. E. Rees Williams	1	0	0
Colonel Douglas Jones	1	1	0
Mrs. Horsford	0	5	6
Major-General Stenhouse	1	1	0
D. Wellby, Esq.	3	0	0
John Hayward, Esq.	1	0	0
Major Giberne...	0	5	0

I HAVE a pledge from Christ, have His note of hand, which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How reads it? "Lo, I am with you alway, even unto the end of the world." If Christ be with me, what shall I fear? If He is mine, all the powers of earth to me are nothing more than a spider's web.—*Chrysostom.*

THE ENEMIES OF THE CROSS OF CHRIST.*

By the late Rev. Henry Melvill, B.D.

"*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.*"—Phil. iii. 18.

II.

Men and brethren, what is required of us by the Gospel is, that we trust exclusively, without the least particle of reserve, without the least admixture with any other dependence, on the virtues of the atonement made by Christ in the flesh. There is both room and need for personal righteousness, inasmuch as it is no less certain that "without holiness shall no man see the Lord," than that "by one offering hath Christ for ever perfected them that are sanctified." But personal righteousness does nothing towards procuring the pardon of sin and everlasting happiness, whatever it may towards rendering us meet for the inheritance of the saints. And, therefore, to attach any worth to personal righteousness, to regard it, that is, as in any way a procuring cause of God's favour, is manifestly to throw a slur on the merits of Christ, making it as a thing in itself inadequate to our wants, and requiring to be accompanied with what we ourselves could offer. He who throws a slur on the merits of Christ is an enemy to His cross. I pray you, therefore, not to think that the enemies of the cross are to be found only amongst the heretical or the dissolute. They may exist amongst ourselves; they may be moral, charitable and just in all the relations of life. And if there be one of you, who, in the matter of his salvation, does not look to Jesus Christ as "all in all," because he is exemplary in every relative duty, liberal in his relief of the poor, and foremost in all the enterprises of philanthropy, imagining that he is, in a measure, procuring for himself the rewards of eternity—oh! let that man know that if St. Paul could now rise from the grave—St. Paul, who exclaimed, "God forbid that I should glory save in the cross of my Lord Jesus Christ,"—this blessed apostle would look on him with grief and trepidation; yea, he would be one of those whom St. Paul would describe in such words as these—"I tell you even weeping, that they are enemies of the cross of Christ."

But, my brethren, if you allow that the heretical and dissolute come under the definition of "enemies of the cross," no doubt it is especially applicable to those whose doctrine or practice is openly at variance with the Gospel of Christ. What say you to the sins and inconsistencies of professing Christians? Take the covetous Christian, for example, and view him in the lesson taught mankind from the cross. He who died on the cross was that Divine person, "who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich,"—he who came to lessen impure attachment to the earthly, and raise man to the seeking the treasures which are above. Where there is covetousness in a Christian, in direct opposition to the example set by Christ, it is direct evidence that what Christ has done, has in His case, at least, been but partially accomplished. Covetousness in a Christian is a libel on the cross; for what does the cross pledge you to take as your badge, if not a preference of the eternal for the temporal, and that ye be content with a moderate portion of earthly possessions and the giving the affections to riches that fade not away? An exhibition of covetousness is thus distinctly opposed to what is required by the Gospel from every disciple of Christ, and therefore must every covetous Christian be described as an enemy of the cross if he be one who countenances by his practice what that cross denounces and seeks to destroy. It is the same with every vice, whatever its form, and every acting of ungodliness?

. . . . . .

But we ought, before we conclude, to dwell with a little more minuteness on the expression, "enemies of the cross"; for we doubt whether we have given so exact a description as that every one may recognise whether it belongs to himself. In one sense, we all ought to be enemies of the cross; for regarding the cross as one of the engines of the tortures and pains of the Redeemer, we can but regard it with

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* Extracted from "The Golden Lectures." Published by James Paul.

horror and aversion. I cannot love the tree to which He was nailed; nor the thorns with which they crowned Him; nor the spear with which He was pierced. Though these were but instruments in the hands of His persecutors, and they could not themselves be charged with producing His woe, they had nevertheless such part in the terrible tragedy, that I could not behold them without dislike and repugnance. But the Apostle, when speaking of the cross, identifies it with the great sacrifice to which it served as an altar; and he intends by the enemies of the cross those who dislike or oppose the doctrine of the atonement for sin; and this doctrine may be disliked or opposed, either in itself, or in the consequence to which it leads, or the obligations which it imposes. Judge ye, then, whether the description be in any way applicable to yourselves; whether you are enemies of the cross, either by cherishing self-righteousness, or by wilfully doing unrighteous deeds; and no minister must dare to feel sure that there are no "enemies of the cross" amongst those whom God hath given into his spiritual charge. He must know too well how difficult it is to leave the work of our salvation in the hands of another, to repress pride, and to mortify lust, to feel anything like confidence as to an absence from his people of the enmity which may insinuate itself in a zeal for good works, or show itself in little but growing conformities with the maxims and practices of the world.

And if there be enemies of the cross amongst us—men who perhaps hardly suspect their enmity—cause indeed there is, that it be told with tears—with tears that men have to be so frequently warned—with tears to God, who may, peradventure, give them repentance and destroy the enmity which must issue in death. Yes, in death! For though it be a simple truth, it cannot be too often told, that there is but one way to enter into life, and that gate, though wide enough for any sinner, is too narrow for any sin. The cross is to save us; but it will save us only by having its doctrines wound into the heart and exhibited in the life. St. Paul speaks of Christ as "slaying the enmity by His cross"—"having slain the enmity thereby." The meaning would seem to be that Christ, by His death, destroyed all distinction between Jew or Gentile, and removed all those causes of alienation which could keep the creature at a distance from the Creator.

But the cross, though it have slain every other enmity, has still to encounter enmity towards itself; and here is our great battle—the battle in which the Spirit of the Lord alone can give victory—the overcoming our dislike of what is humiliating and sanctifying, and the closing with the promises which deliver from the punishment only by delivering from the power of sin. The carnal mind, as it is enmity to God—as it is enmity to the mode of salvation which is marked out by God, as proposing to reproduce His image in the sinner—therefore is it enmity to the cross; so that our prayer, our struggle must be that the carnal mind may be subdued, for then shall we perceive the glories of the cross, and rejoice that we are not saved except by the renewal of the soul.

There is something fearfully reproachful to a man in that he may be called an enemy of the cross. Heard we ever of a starving man being an enemy to food? or of a drowning man being an enemy to the rope which may save him? or of a sick may being an enemy to a medicine which may cure him? Alas! alas! that a stranger proposition than any of these should be true! that perishing sinners are enemies of the cross, the clinging to which is the escaping eternal destruction! God grant that none of us may ever count as "foolishness" the precepts of the cross! "Foolishness!" Oh! what are we, if we do not "glory in the cross"? That cross, as we have already said, hath been erected on the broad desert of a sinful world, and beneath its shadow the withered flowers of Paradise have revived. It hath pointed to heaven, and at the same time it hath purified the earth, and planting it in any land has been the introducing a new and noble era. Superstitions have been scattered, mind has expanded, arts have flourished, and in learning how to be saved, man has become a hundredfold worthier the name. Let us see to it, that none of us "neglect this great salvation." That so much has been done for us will only aggravate our doom if we die in our sins. And so passing strange, so melancholy, so deplorable will it be, that men shall perish although they are redeemed, and if tears can ever fall in heaven, angels, as they look on the lost, will tell one another even weeping, "They were enemies of the cross of Christ."

GETHSEMANE.*

By the Rev. A. M. Fairbairn, M.A., D.D., *Principal of Mansfield College, Oxford.*

II.

Now Jesus, full of the great thoughts and emotions that had at once created the Supper and been created by it, passed with His disciples out into the cool night air. The city was asleep. All was still, save for here the sigh of a weary pilgrim resting uneasily on his mat, there the quick footfall of a wanderer hastening to his home, or the measured tramp of the sentinel walking his rounds. They issued out of the gate that looked towards Olivet, crossed the Kedron, and were soon hidden in an olive grove. There is an awful silence in a sleeping wood, but never did the silence speak to a heart so still in its agony as the one that was then seeking in Gethsemane a place of seclusion and prayer. That seclusion seems too sacred to be broken. Grief is always holy, and the holier the sufferer the less may we profane his sorrow by our presence. A great painter who painted the Man of Sorrows as an act of highest worship showed at once his genius and his reverence by hiding the marred visage, leaving the less noble parts to reveal the agony that had broken His heart. So to us Gethsamane ought ever to be a veiled Holy of holies, to be visited, if at all, only at moments when we can look with purified eyes, and allow the meaning of the Saviour in His passion to steal softly into our minds. We are here on holy ground, and must stand, as it were, with spirit bareheaded and barefooted, reverent while enquiring.

And here it is necessary to note the limits of our enquiry. It is historical, not theological. Few things, indeed, have more profaned the sufferings of Christ than an over-curious speculation. Their nature, their degree and value, have all been discussed and estimated, their quantity and quality most precisely determined. With such questions we have here and now no concern. Our business meanwhile is to attempt to present a great moment in a holy and perfect life, in relation to the person and history of Him who lived it.

Now, looking at it from this point of view, we can say that Gethsemane does not stand alone. It is related alike to Christ's past and future—is an echo of the one and a prophecy of the other—and it is so related because of its essential connexion with His person. If Gethsemane is to be understood, it must be understood through the person and character of the Sufferer. The agony of the particular moment came from the essential nature of Him who endured it; and so to understand the one we must seek to know the other. It is essentially a matter of the spirit. In Christ, sorrow of spirit created physical pain; the physical pain did not create the spiritual sorrow. His cry was, "My *soul* is exceeding sorrowful." The intensity of the sorrow only became manifest when the touch of a Roman spear showed that He had died of a broken heart. But it was the kind and quality of the spirit that made the sorrow; the pre-eminence of the sufferings was due to the pre-eminence of the Sufferer.

Given the nature and spirit of Christ, and sorrow, unique transcendent, was to Him a Divine necessity. There is a sort of adaptation between a sinful man and a sinful earth. The two suit each other. Though it is but a dismal home and he a dismal inhabitant, yet he has never known a better, and, almost unconscious of its wretchedness, he settles down, grimly determined to be as happy as possible. But the sinless Jesus had only the relation of diametric opposition to this sinful world. In it there was nothing correspondent to what was in Him. The feeling of utter homelessness which He must have had while here gives a solemn plaintiveness and depth to His contrast of the homeless Son of Man with the foxes of the earth and the birds of the air.

A poet tells us:—

> Heaven lies about us in our infancy.

Now, if this heaven, which is perhaps not so much about as within us in our infancy, were to continue into our manhood, earth would seem to us almost a hell.

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* From "Studies in the Life of Christ." Published by Hodder & Stoughton.

A child brought up in a lazar-house, to whom green fields and the glory of the summer earth were alike unknown, who had never seen other men than those smitten with "the curse of God," would come to feel as if his strange abode were home-like and natural. But introduce a fresh blooming lad from the hill-side, familiar with the "celestial light" in which earth is apparelled, with the breath of the flowers, the sound of the sea, the glory of the sky, with the faces of noble and healthy men, and him the ghastly lepers, the fœtid atmosphere, the steaming disease would appal and dismay. We are the children of the lazar-house, familiar to insensibility with its misery; Christ the blooming youth, with a soul all open to perceive and feel man's profound wretchedness. He understood it better than even the sufferers themselves, and felt it more. His sympathy had a strange insertive power, causing Him to feel and bear the man's sorrows much more than even the man himself. And if we think how He knew the hearts of men—the secret griefs, the unuttered regrets, the pining miseries, the blighted hopes, the thwarted wishes, the corroding remorse, that dwelt like ghastly spectres, or burned like devouring flames, in almost every human breast—and how that insertive sympathy would make Him feel all as His own, can we fail to see that there must have been in Him, through the mere fact of His living here, a sorrow such as the collective sufferings of His time gathered into one soul would but poorly express? Life to Him was passion, sympathy, and pain.

Consider again: Jesus alone of those who have lived on earth knew the inner essence and the final issues of sin. The holier a man is, the more perfectly does he understand sin; the more wicked he is, the less. The Prodigal could not see into the depravity and defilement of the "far country" as his father did. The poor victim of seduction, who has touched the lowest deep possible to a woman's soul, cannot, even in the hour of her remorse, see her sin as her pure celestial-minded sister sees it. And in proportion to a soul's consciousness of what sin is will be its misery at the sight of it. Hell must be more intolerable to an angel's thought than to a devil's experience. A pure spirit in the regions of the lost would, as more conscious of the evil and issues of sin, be more wretched than the lost themselves. Fancy a man suddenly gifted with an intuitive faculty, rendering him as able to read the human heart as the eye is to read the human face. He may feel at first proud of his rare power, at the curious and extensive knowledge it gives. He studies men, deciphers the strange hieroglyphs written on character and memory. He makes extraordinary discoveries, reversing most of his former judgments. He sees that a heart, thought sound, is in ruins, though now and then visited by beautiful moonbeams, as if an angel had descended into it, and shed from its wings a soft white light. He sees a head perplexed with doubt while the tongue utters faith. The inner man of the statesman, poet, prescher, furnishes a strange contrast to the outer, and at it our heart-seer now sneers, now laughs, now weeps. But soon other scenes open. Suddenly he confronts a man in whom the brutal passions reign and struggle as did the "hell-hounds" in Milton's Sin. Now he meets a prodigal in the "far country," with "wasted substance," driving out the stranger's "swine," and feeding on their "husks." Then he passes wrapped in the thin torn garments of long-faded finery, a woman

Mad from life's history,
Glad to death's mystery,

bearing in her heart an indescribable record of suffering, wrong, ruin, and sin. And as his experience widens and his insight deepens, horror and despair rise within him, until he, the man gifted with unerring intuition, cries, "O God! take back Thy gift, and leave me a short-sighted but happy man!"

Now Jesus alone of men had this intuitive faculty. "He knew what was in man." Man was as "naked and open" to His eye as to God's. And He knew human sin too—what it could and what it would do. The man He loved, the sin He hated; yet day by day He saw the hated sin ruining the loved man. He stood on earth too, yearning in every fibre of His being with the desire to save, bleeding in every pore of His heart with pity for the lost; yet past Him those lost men went, hurrying, trampling each other in their mad haste to be ruined. Sin too, in the very extravagance of insult, turned on Him, plying Him with manifold subtle temptations.

He had come to destroy it: it transcended its former self by attempting to destroy Him. Day by day the wickedness He loathed unutterably pressed against His heart, stood in His path, breathed in His face, touched His limbs, rose round Him like a brazen bulwark, which seemed gradually to narrow till it threatened to shut Him in. Ah! there He was, sin everywhere and in every one on earth save Him alone, and it, wrathful at being excluded, storming every avenue, mustering its forces to crush, if it could not capture. Alone He was with an awful loneliness, yet not alone, for the Father was with Him. We can see but a little way into the suffering that was there; but a little way, too, into the strength and joy that came from the hands and face of the Father.

Jesus suffered then—could not but suffer. Significant was that silent lowly advent of His, stepping so quietly across the threshold of the world into the manger of Bethlehem. Not as emperor, not as priest, not as scribe, but as peasant, or rather simple unadorned man, exposed to all the hardships and pains of poverty, had the "Man of Sorrows" to travel through His life. The Father did not annul for the Son the old curse of labour; even this He bore. The moment the Divine Boy realised His Father's business, He realised His own sorrow; bread to earn, yet men to save; a mother to support yet a world to redeem; around Him the wants and claims of day, away before Him the work He had come to do. And how that work foreseen, therefore forefelt, must have added to His sufferings, pressed its burden upon that heart, which alone knew perfectly how to "take no thought for the morrow," till even He exclaimed, "I have a baptism to be baptised with; and how am I straitened till it be accomplished!" Thou Divine Sufferer, bearer of the world's sorrow, we thank Thee that Thou hast shown its Divine necessity—that he who would in a sinful world be sinless must be that world's outcast and supreme sufferer. Teach us to be like Thee in spirit, though its price be a sorrow like Thine; to have "the fellowship of Thy sufferings," and to be "made conformable to Thy death."

And sorrow had a great function in the life and spirit of Christ. By His sufferings He, "though a Son, learned obedience." There is no implied antithesis to former disobedience. He who was "without sin" had never to unlearn, only to learn. His humanity, while at first equipped with everything that was native to man, had to acquire whatever was acquirable. God creates man innocent, not obedient or disobedient; whether he shall be the one or the other, man himself must determine. Jesus was born as man is born, with human capacities and tendencies in Him, a moral character possible, not actual. His relation to law had been determined by His own will. His obedience began with His first conscious choice; and while perfect as a child's obedience, could only be held as such, not as a man's. As man reaches his perfection in manhood, so manhood can alone render human obedience in its perfection. As it has a phase corresponding to each phase of life, so man has to learn as child, or boy, or youth, or man, an obedience suited to each period. Childhood hands over to boyhood a character which boyhood must develop, amidst its frolic and struggle, towards either evil or good. Youth receives the moral results of boyhood, adds to them its own, and then hands on the work to manhood to complete, to be either made or marred. So the obedience of Jesus progressed through these successive stages, and in each stage He had to "learn" it by "the things which He suffered." Here lay the worth and meaning of His sorrow: it was His great educator. He went into it the one sinless child; He came out of it the one obedient man. He entered its school only innocent; He left it perfectly righteous. While He could not have suffered as He did apart from His sinlessness, He could not have "learned obedience" apart from His sufferings.

(To be concluded in our next.)

SYMPATHY.—Enlightened sympathy, the sympathy that is born of knowledge, is the first requisite for all helpful work for others. You must know the need before you can feel with the sufferer; and, in proportion as your knowledge is accurate, your appreciation of the whole need will increase.

THE EMPEROR OF GERMANY'S JOURNEY TO THE HOLY LAND.

By Count A. Bernstorff.

The land in which our Saviour was born and spent His earthly life, in which He worked His miracles and spoke heavenly words, where He died and rose again, from whence He ascended into heaven; has always had—and how could it be otherwise?—special interest for Christians. The mighty epoch of the Crusades is the best proof thereof. A number of travellers have, at all times, wished to see the spots where the great facts of Redemption were enacted; but in our age this interest has deepened. It has not only grown wider, it has also taken another character. We all regret that Jerusalem and Bethlehem are in the hands of the Turks; that the great Mohammedan apostasy is powerful in the places where the Son of Man taught divine truth: but for all that nobody now thinks to draw the sword to reclaim those districts from Turkey. The kingdom which is not of this world cannot be built up by earthly weapons. But the duty of bringing the Gospel to those hallowed spots, where Christianity has for a long time only been represented by erroneous churches, has been laid upon many consciences. The Protestant bishopric of Jerusalem, instituted by England and Prussia, was the result of this. Earnest Evangelical Christians in England and Germany (in the latter country the truly pious King Frederick William IV. of Prussia), had this idea given to them by the Spirit of God. This bishopric has, for a considerable number of years, been a symbol of the unity of Protestantism—which unity truly exists, though it is divided into many denominations.

It is not without regret that many Christians in both countries saw this bond of union severed some ten years ago. The feeling in Germany was, however, that the interests of German Protestantism were not sufficiently taken care of by this united bishopric. One thing must be conceded. The treaty between England and Prussia did not put the two Churches on a footing of equality; in so far as the bishop, even when appointed by Prussia, had to receive the Anglican orders. After the separation from England the Prussian Church Government had to put something else in its place. It undertook the consolidation and organisation of the German work in Palestine, and the "Jerusalem-Stiftung," which the Emperor endowed with a capital, as well as the Jerusalem Association, which is a voluntary organisation, co-operate there. The work is partly done among the German colonists in the Holy Land, partly among the Arabian population. The number of Germans in Palestine is not small—some of them, it is true, keep aloof from the German Church—they form a separate religious body, "the temple." They are chiefly former inhabitants of South Germany, who left their country for Palestine in order to be there at the coming of the Lord. One of the first things the new "Jerusalem-Stiftung" did was to build a German Church at Jerusalem. The Emperor followed the plan with great interest, and gave his sanction to every small detail of the building. The latter is now complete, and the inauguration is to take place on October 31—the historical day of the Reformation in Germany.

In inviting all the reigning princes of Germany, as far as they are Protestant, the Sovereigns of England and Holland, of Sweden and Denmark, as well as the different Protestant Church governments (also of the Lutheran and Reformed Churches in Austria and Hungary), to be represented at the festival, the Emperor shows the value he attaches to the occasion, and the fact that he wishes the whole of Protestantism to consider itself interested in the matter. All the differences between the Protestant Churches are to disappear before this common demonstration. It is truly a great Alliance idea; therefore, the German Branch of the Evangelical Alliance thought it becoming to be represented at this grand and unique occasion.

It would be a great satisfaction if from the birthland of the Alliance—from England—a representative joined the deputation. The population has often had to witness the shameful sight, that Turkish soldiers had to keep order when the Roman and Greek Catholics quarrelled at the birthplace of Christ. What a different sight it will be when, from all Protestant countries, Christians come in unity of spirit! Besides these official representatives, the delegates of that body could not be missing

which has now for fifty-two years practically preached the unity of God's true people.

From Prussia almost all the General-Superintendents will take part in the journey. In going himself the Emperor acts as a true Protestant Sovereign, who has a warm heart for the Churches of the Reformation and their well-being. This must make an impression in the land itself, and will undoubtedly improve and raise the position of Protestants in Palestine, but, we hope, far beyond that. There is one more side to the question. The Armenian massacres have drawn the interest of Christians to the Orient. It cannot be doubted that those awful tragedies have been allowed by God to open the hearts of that unhappy population to the Gospel. The interest for the sufferers is not yet flagging in Germany, but a relief work of that kind can only be temporary. A lasting mission work must come out of it. It is high time that those districts should receive the unadulterated Gospel. German Christians hope that the journey of the Emperor will open hearts more and more toward this mission work. The day is therefore to be celebrated by a great public meeting in Berlin, in order to point out the duty of Christians towards those countries where a living Christian Church existed in the first centuries, but where now there is hardly anything. Sometimes the attacks of the enemy are the surest sign that what is done is right, and the way in which the Emperor's journey is spoken of in the Ultramontane Press, shows us that Protestants of all countries should take an interest in it. And, lastly, should we not at this time, when so many Jews are returning to Palestine—when the Zionist movement increases in strength, be pleased that the land of their fathers is brought prominently before our eyes, so that Christian feeling for God's ancient people may also receive new impulse and new strength.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, September 1898.

THE growing number of Christian Associations for young men and women in France is most encouraging, especially as the movement is more recent here than in Protestant countries. Not every town has at the disposal of young men so large and beautiful a building as that in Rue Trévise at Paris. At Lille, however, —one of our largest industrial cities—commodious premises were opened a few weeks ago mainly through the liberality of a generous Protestant lady. Rooms and halls for meetings and lectures, a library, reading and drawing-rooms, and a gymnasium are amongst the good things provided for the moral and physical development of young life.

We referred last month to the ordination to the Holy Ministry of three young men in Paris; a similar service has recently been held in the south, in the little church of Etoile. The two candidates were brothers, MM. Samuel and Paul Vernier. They belong to a well-known family, which has given to our Churches several faithful servants. Their father, Pastor Elie Vernier, took part in the ceremony, and expressed his joy at seeing two of his sons ready to preach the Gospel—one in a French parish, the other on the banks of the Congo. Two other sons of this happy father are already engaged in pastoral activity, and the last one is preparing for the Ministry. As we write these lines we hear of the sudden decease of this faithful servant: the ordination of his two sons was one of the last religious acts in which he took part. M. Vernier, who has been for many years working at Tahiti, and his two sons, also engaged in missionary labours (one at Tahiti, the other at Madagascar), are connected with the same family.

A scheme for providing a home for the ex-Priests of the Roman Catholic Church, where they could find a friendly welcome and become better acquainted with the Protestant faith, has just been realised: The "Maison Hospitalière" has been opened at Courbevoie, near Paris. The direction of it has been entrusted to a former Priest, M. Corneloup, well known from his lectures in France and abroad. This house will be a temporary refuge for ex-Priests who, having just separated from their own Church, are without home and resources. Here they will have ample opportunity for reading and studying the Gospel of Jesus Christ. The Committee have already ten former Priests in their charge; a much larger number could be received if the accommodation were sufficient.

Better news comes from Madagascar: Pastor Escande writes that all the Protestant Churches in the district of Ambositra have been restored to their legitimate owners. In the Schools under the charge of the French material needs are urgent: scarcely any of them possess the necessary appliances—such as blackboards, slates, &c.—for the most elementary instruction. Amongst the girls suitable material is required for sewing classes.

The Société Centrale does not only spread the Gospel in France, but possesses many stations in our Colonies; some of these posts are very important. In Tunis, for instance, Pastor Alcais numbers 1,400 parishioners, and is much cheered in his work. The Church of England has a missionary there and two schools for the Jews. The North African Mission also supports an agent.

The tropical heat of the last few weeks has naturally reduced the attendances in the halls of the MacAll Mission, both in the provinces and in Paris. The few Sunday-schools, however, which have been kept open during the summer, have been well maintained. M. Durrleman, Evangelist of the MacAll Mission at Rochefort, has had much encouragement in his work during the holidays, his meetings being crowded with attentive hearers.

The *Bon Messager* is still doing excellent service in spite of the season; the harvest work has reduced the number of hearers, but nevertheless the work is progressing. The Société Centrale has opened during the summer a new hall for Sunday service at Romilly (Aube), a locality where during the past two years a few Godly Protestants have assembled in a private room; the building is very well fitted to its purpose.

The Société Centrale lost in July one of its most faithful friends and generous supporters in the person of Baroness Edmond de Bussierre. Her abundant gifts were made with a real love for the extension of the Kingdom of God. Many chapels and parsonages were erected through her liberality, and much suffering alleviated by her generous gifts. She was also a devoted friend of Foreign Missions. She will be greatly missed amongst the poor whom she visited, manifesting much tender sympathy with their hard lot.

GERMANY.

(*From our own Correspondent.*)

BERLIN, Sept. 15, 1898.

DR. DRYANDER was introduced into his new office at the Cathedral on Sept. 4. General-Superintendent Bram introduced him, and in his address spoke of the great influence which that Church had exercised on the whole of the National Church. It was there that the liturgy, witnessing the confession of sin, and the Apostles' Creed had first been used in 1817. Many fruitful impulses had come from the very able ministers who had occupied that pulpit in the course of time, especially from him who last filled it, Dr. Kögel. Now his successor was one who had been able to serve his Master already in other important offices. He did not come to his new congregation as an unknown man.

Dr. Dryander then preached his first sermon, in which he mentioned that several of his great predecessors, especially Hoffmann and Kögel, had exercised an influence on his own religious life; that his comfort was, that he had not only not wished but even fled the position now entrusted to him. He had hoped to remain as long as he lived at Trinity Church, but the will of the Emperor

obliged him to obey the call, and he saw therein the simple way of duty. He then continued to say that a Cathedral required no other Gospel than a village Church, and he would, therefore, just as he did in his former Churches, know nothing even there "save Jesus Christ, and Him crucified." That was the same text from which he preached his first sermon at Bonn many years ago.

Three Conferences of a very different kind have been held during the last few weeks. The great Roman Catholic Conference was held at Crefeld. These gatherings are in reality no conferences: they are great parades, where the Ultramontane leaders review their forces. This time 7,000 members of Roman Catholic working men's associations made the Church of Rome appear all the better. The speeches are intended not only for the members of the Congress, but for the world at large. On this occasion these speeches dwelt very strongly on the important part the Roman Catholics had taken in the development of national affairs during the last few years, and we must indeed acknowledge that without their help the new code of civil law would not have received the assent of Parliament, and they assisted the increase of the German fleet. For all this, however, they claim rewards. They say in their speeches that the Government ought not to be so reluctant to sanction the settlement of Roman Catholic orders. But our State must be careful—else the whole of the country would be flooded with sisters of charity, who, under the pretence of humane assistance, vigorously propagandise for their Church.

The second conference in question is the General Lutheran Conference held at Brunswick. The attendance was a very large one. The first subject treated was "the fundamental importance of baptism." These Conferences give us the idea of what a power Evangelical views have become in Germany during the last few years. The energetic protest against baptismal regeneration has not been in vain. It is true that the creeds of the Lutheran Church nowhere teach baptismal regeneration, but, like it is in the Church of England, there are also in use in the Lutheran Church forms of prayer at the baptismal service which imply "that this child is regenerate." So this dangerous doctrine has gradually crept into the Church, and was zealously defended, especially by those dead members who gladly avoid the necessity of conversion. The new movement in Germany, called the evangelistic one, very plainly declared it to be a dangerous and soul-murdering practice to let people believe they are regenerate, while they are not. This has obliged the strict Lutherans to revise if not their doctrine, at least their practice. At the Lutheran Conference in Berlin last August a Lutheran pastor said, without meeting with opposition, that none of them quite identified baptism and regeneration, and now at Brunswick it was also stated that the blessings of baptism had to be appropriated by faith; it is certainly a merit of the evangelistic movement, that great Lutheran Conferences openly say: regeneration and baptism are not the same thing.

Last, but not least, I must mention the Alliance Conference at Blankenburg, though I suppose that you will have received a direct report.* These Conferences have grown from a small beginning to a considerable size. The large hall built on purpose for them was used on the first evening. The attendance reached the number of 450. Nevertheless, the private character of the gathering was in so far maintained as all the visitors were the guests of Fräulein von Weling, and contributed according to their own judgment to the expenses of the conference. The meetings are devotional ones for the deepening of spiritual life, and Blankenburg has therefore already been termed the German Keswick. The Conference is on a perfect Evangelical Alliance basis. More and more one begins to realise in Germany the charm of being together as Christian brethren, without asking to which denomination the other belongs. The days at Blankenburg are felt by Christian workers to be truly helpful. A number of English friends, the Rev. F. B. Meyer, Mr. Sloan (from the China Inland Mission), Dr. Gritton, and Mr. Walker—contributed to make the meetings what they were; also Mr. Stockmeyer and eminent German workers—Pastor Paul, Dr. Lepsius, Lieut.-Colonel von Knobelsdorff—took part, not to forget Dr. Baedeker, whom England and Germany equally claim as their own. The prayer meetings in the morning are always particularly blessed.

The fearful catastrophe of Geneva has also created much painful interest in

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* See page 318.

Germany. Social Democrats try to show that the assassin must have been a lunatic, and that the deed cannot be imputed to Anarchists. On the other side, many people very justly say that this atrocious deed is only the consequence of such doctrines, and claim protection against those who put Anarchist theories into practice, and against the doctrines themselves.

The Emperor of Russia's proposal of disarmament meets in general with the sympathy of the German people—our nation is essentially peaceful—but, on the whole, the belief that something will come out of it is not very great. Our Government will, however, take part in the negotiations, and Christian people ought to accompany these steps with their prayers, though a real era of peace will hardly come before the Lord returns.

ITALY.

THE CHIESA EVANGELICA ITALIANA.

THE courageous determination to go forward, in spite of apparently useless attack, has been crowned eventually with success.

In April last, Sig. Collosi, of Motola, and his brethren set a mission on foot at Palagiano. Preaching in the open air was attempted, and without hindrance, and colportage prosecuted with success. Ultimately a house was hired for purposes of evangelisation. Shortly another place was found which offered better opportunities. At the present time, through the goodness of God, we have a chapel situated in Via Umberto, the principal thoroughfare of Palagiano. On Aug. 14 this building was opened. On the front is inscribed in large letters, "Chiesa Evangelica Italiana." The place was crowded to overflowing with persons of all classes, and many had to be turned away for want of accommodation.

In referring to this excellent work, the August issue of the *Piccolo Messaggere* says: "At the moment of going to Press a petition has reached the Committee of the Chiesa Evangelica Italiana, signed by a very considerable number of the inhabitants of Palagiano who desire to be organised as an Evangelical Church, and who demand for themselves and their families that they shall have the Gospel fully and faithfully preached regularly Sabbath by Sabbath." This is a very interesting fact. The *Messaggere* continues: "This field, together with Santa Maria del Judice and Treviso, are recent proofs of blessing bestowed from on high on our labours. In the coming General Assembly it will be announced that three new Churches have been constituted—namely, Balmuccia, Cisanello, and Scicli."

Recently the "Tribunale Penale" of Lucca has given sentence in the case of the shameful conduct of certain persons who, under clerical influence, assaulted some Evangelicals whilst in the performance of their duties. The authors of these disgraceful procedings were all condemned to twenty months' imprisonment, and it is worthy of note that the Tribunal included in the sentence the parish priest of the place.

THE WALDENSIAN CHURCH.

The Synod of the Waldensian Church was held on Sept. 5, and was opened by a diet of worship at 2 o'clock, at which Professor Gaymonat preached from John viii. 13, 14. Of this discourse the *l'Echo* says: "He spoke with his usual power and amplitude of thought, bringing out most powerfully the idea that true liberty must never be separated from the Truth."

Two candidates for the ministry were set apart—MM. Guiseppe Ronzone, of Milan, and Luigi Lala, of Rome.

The first thing taken in hand at the business meeting was the examination of the Constitution—the Synod of last year having left this on its minutes for further examination, as the discussion had been suspended at Chapter V. "The discussion turned on the manner in which the Chapter had been modified by the Commission of Revision. The first Article had already been voted." Several other Articles were dealt with, and various modifications and alterations considered. The passing of the regulations evoked little divergence of opinion; a kindly and brotherly feeling predominated.

The Synod then proceeded to examine the work done by the Evangelisation Committee. It was listened to with great interest, and received with applause. Signor Calvino's report said that success did not lie so much in the methods used, as in an increased devotion on the part of those employed in the work; in a greater amount of self-abnegation, and a more whole-hearted consecration to the service of God, and to the conversion of souls.

The report on the work in Venice since its foundation was encouraging. The attendances at the services were increasing, and candidates more numerous; the numbers attending the Sunday-school were likewise increasing, as also were the contributions.

The Church in Florence, in the Via Serragli, was congratulated upon being in a position to call its own pastor. Regret was expressed by some that the pastor had been appointed to go on a mission abroad. But the wants of the Church in general were urged as a reason why this sacrifice should be made in this particular instance. The members of this Church who were present assured the Synod that they were most willing to make the sacrifice, at the same time they ventured to suggest that a Church entering upon new responsibilities might perhaps claim a little delicate attention and consideration.

The schools at Rio Marina were in so flourishing a condition that it was decided on no account to abandon them.

In more than one sitting means and methods for reaching the masses were discussed, and further practical measures adopted. The assembly also showed much sympathy with the trials which had befallen the brethren in Uraguay.

A question arose as to putting the College on the same level as the Colleges of the State. The fear expressed that by so doing it would lose its special character was removed by assurances from MM. Pons and Vinay.

Deputations from foreign Churches and Societies were numerous, and their expressions of sympathy and goodwill most gratifying.

The final sitting was opened with the celebration of the Holy Communion, after which reports were read on the Council of Theology, and on various charitable institutions.

SWITZERLAND.

(*From our own Correspondent.*)

Berne, September 13, 1898.

In the middle of August, important meetings were held at Berne in order to forward the Temperance movement. Delegates were present from Germany, France, Belgium, and Switzerland. Rev. Mr. Rochat, from Geneva, who presided, was elected as president for the ensuing three years. Everywhere the Total Abstinence cause is progressing, but unhappily drunkenness is also on the increase.

On August 23 and 24, the annual meeting of the Evangelical Society of the canton of Berne was held here. This Society is very much needed, as most of the members of the Bernese clergy are what we would call Rationalists. Thirty evangelists, as well as laymen, travel through the country to spread the "Good News" of salvation. Chapels have been erected in different towns and villages, and happily there is no persecution to be feared where the meetings are held.

On August 25, the annual meeting of the Y.W.C.S. was held at Berne. This work is giving much encouragement. In the afternoon of the same day, twelve diaconesses were ordained in the church of the Nydeck. Mrs. Dändlicker and Mrs. Vischer-Sarasin, who are now directors of the House of Diaconesses, gave addresses, and were followed by Mr. Samuel Zeller, of Männedorf, and Rev. Mr. Paul, from Ravenstein, in Prussia. In the evening, a great many friends assembled at Blumenberg, when short speeches were delivered by several gentlemen in German, French, and English.

Latterly, the assassination of the aged Empress of Austria is the one topic of conversation in all circles. The Federal Council went to-day to Geneva, to assist at the removal of the late Empress to Vienna. We heard that the Italian socialists in our town are rejoicing at this awful deed!

X

TURKEY.

MOSUL, MARDIN, AND KURDISTAN.

Our correspondent at Oroomiah, who has recently visited these districts, draws a most pathetic picture of the distress prevailing wherever he went. He says:—

"I have recently returned from a trip of three months into Turkey and the mountains of Kurdistan, visiting Mosul, Mardin, and most of the independent tribes in the mountains, and I want to allude to the great destitution I found almost everywhere. In Mosul the harvest was not out when I was there, but there was great distress and people were going a distance of not less than two weeks' journey to get grain, for there was none in the vicinity. I have just had a letter from there saying that the harvest this year was a failure, the fourth in succession, and that wheat which could be bought three years ago for two and a half piasters now costs twenty. The result is that many Syrians have deserted their villages and are wandering about trying to pick up a living. Many are selling their children in Mosul to Moslems, and thereby keeping alive. Several large delegations of men have come all the way over here for help, and we sent some of them to Russia to work, but they were returned by the Russian Government. This scarcity of food on the plain affects the mountains, for the people there are unable to raise enough in their own narrow valleys and must import from elsewhere. They go down in large numbers every year to work as masons, blacksmiths, and basket weavers, but the condition of Turkey has been such in past years that they earn nothing, and now are unable to bring in anything to the mountains because of the fearfully high prices of everything. In the part of the mountains which has its source of supply here in Persia, there is an even worse state of affairs. Prices are so very high that no grain is taken up to the mountains; and furthermore, its exportation has been prohibited by the local authorities. Food in the mountains is at fabulous prices, and what is worse there is little to be had. We had ourselves much difficulty in getting anything to eat, and the natives were eating the poorest of foods. Almost none eat the pure grain, but mix with it five times the amount of husks or chaff in order to fill up. In the district of Gawer, a small plain back of the first range of mountains, the locusts are eating all that has been planted. Thousands of people have come here from there the past two years for help, and very many returned this spring in the hope of getting a new start in life, as they had some assurance from the Turkish Government that they would be protected from the Koords and would not have the heavy taxes assessed at present. But there is not a night that passes without a house in some of the villages being plundered. And as for taxes, they have been increased rather than diminished. We fear another great flood of these people in the fall. The condition is sad in the extreme, and the hopelessness of the situation is the saddest thing of all. Everywhere I found the mountains very open to us, and there were many earnest requests that we should prosecute the work more extensively than we have been able to do in the past."

VAN.

The latest communication from our correspondent here shows the need there is for continued assistance. The following paragraphs explain the present situation:—

It is evident that the need for relief work depends on the condition of the country, which hence naturally forms the first item to be reported upon. The most important factor in determining this is the existing measure of safety and security. These depend very largely on the character and bearing of the local Governor. A new vali assumed the reins of office last spring, and his course up to the present time has been, on the whole, reassuring. It seems to be his purpose, as far as possible, to secure protection for the Armenians from the oppressions of the Koords. But this is no easy task, and the Armenians are by no means established in their rights. For instance, in the Ajesh district, on the north shore of the lake, the Armenians generally have not returned from Russia, whither they fled after the massacre, but the few who have come back find their fields, and what remain of their houses in the hands of the Koords. As this region is the granary of the city, its condition affects the city as well as the district itself. Still, I am glad to say that the general state

of the country is considerably better than it has been since the events of 1896, though confidence is not restored to the extent of causing a general resumption of business, and the only way in which the Armenians as a class can engage in trade is by forming partnerships with Moslems and thus securing their protection.

The next most important item is the condition of the harvests and the amount of food. The supply of food in most of the Armenian villages became practically exhausted before winter closed, and it was only the timely distribution of grain by the department of village relief that enabled the people to remain in their homes. Now, however, the harvest is being gathered, it promises to be fairly adequate to support life during the coming year, if it is permitted to remain in the possession of its lawful owners. But what with demands for debt, and the barefaced exactions which the Koords have been so long accustomed to make from every threshing floor, it is to be feared that a considerable part of the harvest will fall into other hands. Still we hope the mass of the villagers will be able to exist without further help from abroad. This is far from meaning that they have regained their normal ante-massacre status, which was poor enough at the best, but only that we hope they will not starve if left to their own resources.

As to clothing the autumn will reveal extreme needs, and I hope sufficient funds may come in to make it unnecessary for the Industrial Department to use all its supplies for its own support, and thus we shall be able to distribute some portion of the stock in hand to the suffering. If the Ajesh people return, I do not see how they can live without outside help till another harvest, and at present we have not the funds for helping them.

Coming now to the condition of the city, we are still feeding some 300 orphans outside the institution, with a few utterly helpless widows, though many of these belong in the villages—*i.e.*, those who were quite unable to live in the villages have gravitated to the city, so that a considerable share of the 3000 supported by our spinning are from outside, and the relief work of the province may be said to be concentrated here. For the present the continuance of this industrial department seems essential for the existence of these thousands. The most vigorous exertions were made at the end of March, when this department was reorganised on a more economical basis, to cut down the list of beneficiaries to the lowest possible limit, retaining only those with absolutely no other means of livelihood. It will be our constant effort to weed out all those who become able to support themselves, but it would seem essential for this department to be continued at least through another winter, and if possible to the harvest of 1890.

In view of the above facts, I cannot feel that it is right, as matters now stand, to make any strong appeal for further funds for the general work, though any funds that kind friends may feel like sending, will be faithfully used for supplying cases of need which I well know will constantly appeal to us, often to the extent of bringing tears to our eyes when we cannot relieve them.

All signs indicate that the orphanage has taken such a hold on the hearts of its kind and generous benefactors, that they will not allow its needs to remain unsupplied. It is a source of wonderful pleasure to the children to know that particular individuals are personally interested in them, and are praying for them, and when they write them letters or send them photographs, their joy is unbounded. It is touching to hear their prayers for these kind friends, in their little prayer-meetings, or when they bow with me at the Throne of Heavenly Grace, and I am sure that blessed answers cannot fail to be secured from Him who has promised to remember every cup of cold water given in His Name. Our school vacation has just begun, and a large share of the boys have gone to their friends for a part or the whole of the five weeks before the fall term opens. About fifty boys, and as many girls had nowhere to go, so that we do not remain entirely childless even during vacation. For the present, by the departure of our associates, my wife and I are left alone in sole charge of both the orphanage and relief work, and all the educational and evangelistic duties of the station.

FINLAND.

II.

In my previous letter (August issue) I promised to deal with religious and reformatory movements within the Lutheran Church, and therefore will now proceed to trace some features of this interesting topic. It is an observation fully borne out by facts everywhere, that the Lutheran Church from inherent constitution is not adapted for missionary purposes. Her divines are learned, she is strong in doctrine and rich in religious faith, but totally lacks the loving heart and the enterprising spirit which goes forth to seek and to save the lost. As a consequence she has been exceedingly fruitful in theological speculation, but barren in missionary work, and preserved a stately isolation from other Protestant communities. This is in a marked degree also the case with Finland.

In quite recent times, however, some ripples have seriously disturbed the placid waters of church life. Not that revivals, even of national importance, were unknown before then. For about twenty years ago there commenced in Finland a religious revival, which, from its high spiritual standard and reformatory character was destined to leave an abiding mark in the religious annals of Finland. It arose in this way. In the year 1879 Lord Radstock, accompanied by a brother evangelist, Mr. A. F. Tiselius, of Stockholm, visited the Finnish capital, Helsingfors, holding Gospel meetings both in private and public. They were a few years later followed by Dr. Grattan Guinness, Mr. Reginald Radcliffe, Col. Wilmot Brooke and others. God blessed the work of His servants, and a number of conversions took place. These converts became very earnest workers in the Gospel, and the revival spread to several places in the country.

Preachers were called in from Sweden, small congregations of believers formed, and the movement rapidly consolidated into a Christian community, commonly known as the Free Church of Finland. As this body is the chief bearer of the Alliance principles, it may interest the readers of this journal to learn something about it. Its true characteristic is found in the missionary character of the Church. This is the practical bond of unity between members of an Evangelical society, otherwise differing in matters of doctrine. Earnest believers and diligent students of Scripture, they have formulated no Articles of Faith, declaring the Bible to be their sole and only standard, but subscribing to the Apostles' Creed as an expression of universal Christian faith. Condition of membership in the Free Church is a spiritual, not theological test. Real conversion to God and fellowship in life, and walk and work with the Lord Jesus Christ, is the one and only thing required; while such controversial questions as believer's baptism, the ritual of the Lord's Supper, ordination of ministers, Church government, &c., are left open for the individual to decide in the light of Scripture. Suffice it to say that the Free Church generally practises open communion, that she is a community of laymen without an ordained ministry, that baptism of believers is not unfrequent, and that in her constitution and doctrinal standpoint she much resembles the liberal fraction of the Plymouth brethren.

Now, what unites these believers in Christ, which form independent Churches to the number of between sixty and seventy all over the country, is, as before stated, the missionary work at home and abroad. To further its interests, thirty mission conferences, each lasting two or three days, and every one largely attended, were only last year held in different parts of the country, besides which two weekly journals, and one monthly, keep the missionary claims well before the public, and stimulate to faith and work. In addition to a flourishing Inner Mission, the Free Church people sustain five workers of their own in connexion with the China Inland Mission, for which purpose last year £560 were raised.

Among notable events to which this Church has given rise I must mention a great Alliance Conference in the year 1886, admirably presided over by a Lutheran Bishop, and attended by several Lutheran pastors. At this memorable gathering the true reformatory character of the Free Church manifested itself, and the High Church party, not being slow to perceive it, immediately sounded the alarm, and succeeded in scaring all the pastors away. Only the Bishop alluded to remained to his death, a few years ago, true to his convictions. But although the clergy and their followers now openly began to oppose the Free Church movement, they were not

only unable to check its progress, but it became soon evident that the rulers of the Lutheran State Church had themselves been impressed with the ideas and demands of the Free Church, and openly gave heed to them within their own borders. The Free Church was publicly recognised as the Reform party within the Establishment, the secular Press took stand with it, and at the present day it is carrying important Liberal measures concerning Church legislation into law, and the former opposition and intolerance of the clergy is slowly but markedly rolling back, preparing the way for a complete and hearty understanding. Promising as is the outlook in this direction, it is not equally so as regards the Free Church herself, which has several times been rent by inner dissentions.

The first rupture, fourteen years ago, was occasioned by a controversy about the Atonement, or rather the Vicarious Sacrifice of Christ—a question just then hotly debated in Sweden. The issue was doubtful, both sides claiming the victory; but time has shown that the Biblical view, *Christ our Substitute*, has gained the upper hand, and this foundation truth is nowadays never assailed.

At present a tendency towards exclusiveness has got the upper hand within the Free Church, endangering its truly democratic character and the missionary interests. A conflict on these points is even now going on, and it is hard to tell how it will end. When we bear in mind that this Free Church really forms a Nonconformist body within the establishment, that she is a bearer of fruitful missionary energy and reformatory aims, supported by an influential part of the Press, tolerated by the Church, and an earnest worker in the cause of Christian alliance, one can hardly suppress the conviction that this brotherhood of believers is, in the good Providence of the Lord, raised up to accomplish His gracious designs in a Church which has none of the missionary and the reformatory spirit so essential to Protestant and New Testament Christianity.

Though out of the highway of the nations we receive our share of evil and good, and the great spiritual struggle between the powers of faith and unbelief, now going on in the civilised world, finds a distinct echo on these shores. The Higher Criticism has its devotees here, as elsewhere. A few years ago a subtle attack was made on the inspiration and accuracy of the Bible by a young Professor of Theology at the University of Helsingfors. Last year another university man, Assyriologist by profession, delivered a number of popular lectures about the Creation and the Deluge, with a view of discrediting the authority of Scripture. On both these occasions the present writer had the privilege of conducting the defence by showing from Scripture, history, and recent explorations in the East, the utter hollowness of the critical assumptions. It is worthy of note that on the question of Inspiration the Church was dumb and had not a word to say, while on the second occasion my former opponent now sided with me against the Assyriologist.

The Lutheran Synod is now sitting at the old cathedral town of Abo. It is composed of four bishops, thirty-five representatives for the clergy, and fifty for the lay elements of the Church. Among measures submitted to it from the Government are two Bills on Civil Marriage and Civil Registry; both originated in the Free Church.—F. W. L.

HUNGARY.

Our Correspondent in Hungary has kindly sent us information concerning Evangelical work in that country. We are sure that our friends will read with much interest the following summary of these valued communications:—

Bible Distribution.

The British & Foreign Bible Society circulated last year in Hungary 8,760 Bibles, 51,740 Testaments, 24,222 parts of the Bible (Gospels and Psalms): altogether, 84,722 copies. In spite of the general poverty of the people, the books sold outnumbered those disposed of in 1896 by 2,182. They are taken all over the land, into the Provinces, and are printed in the various dialects and languages spoken in the country. The Scotch National Bible Society obtains her Bibles for Hungary from the depot of the British & Foreign Bible Society at Budapest, and circulated in

1897, 2,383 Bibles, 10,444 Testaments, 4,918 parts of the Bible: altogether 17,745 copies. This number is included in the total just mentioned.

Young Men's Christian Association.

The "Magyar Y.M.C.A." in Budapest took the opportunity, when they had their Patriotic Festival in remembrance of the War for Independence in 1848, to direct the thoughts of those present at the festival to the "Freedom of the children of God." One of the young students wrote a short tract for that purpose, which the members had printed. Two thousand copies altogether were distributed in Budapest and the villages near. God grant that the Magyars, who are a peace and freedom-loving people, may soon find and realise that "where the Spirit of the Lord is there is liberty"!

Evangelical Alliance House in Budapest.

We are sorry, as yet, not to be able to say that we have such a building; but a sum of money is being raised for one by members of the Lorantffy Zsuzsanna Y.M.C. Associations here, and we are thankful to be able to say that a considerable amount has been collected already. Many of our earnest Christian members are indefatigable in their efforts to secure the required sum, and we have faith to believe the Lord will send it. It will not only help the work of Evangelisation in Budapest, but throughout all Hungary, when we succeed in getting the building erected. The Lorantffy Association opened a new Sunday-school on April 24, in the Ofner district. The Association has now seven schools—five in the Direction of Pest, and two near Ofen. There are teacher's preparation classes in three different places.

New Connexions between Hungary and Turkey.

For the last two years we have had opportunities of getting to know sisters and brothers who put themselves at the disposal of the German Helper's League for Armenia, and who spent a short time in Budapest before they went to Constantinople, and from there to Asia Minor. Thus the interest already felt for our poor persecuted fellow-Christians became greater, and ended finally in our making ourselves responsible for the education of a few orphan children. The W.Y.C.A. of the German Reformed Community has one child in the orphanage at Bebek. The branch at Ofen of the Lorantffy Zsusanna Association and the Hungarian Blue Cross Society have each a child in the orphanage at Marash. The teacher in the latter institution writes well of these poor orphans. One is eleven and the other six years old. They had a terrible time, and those who were not rescued in Zeitun were starved. Turfauda (one of the children) was in her father's arms when he was murdered, and naturally terribly frightened, but is getting over it now. The same "Sister of this orphanage home" writes that she has opportunity of speaking a word for the Master in Marash to those she meets in the street. A Turk spoke to her, asking her to cure his hands; she gave him ointment, and spoke to him. Several Turkish women asked her to visit them. She mentions other cases of sickness where she was able to help. Dr. Wartam thinks if she could in this way open a mission amongst Mohammedans, she might be made a great blessing. Turks are grateful people, and do not easily forget a kindness. He offers to help her in any way he can. Of course, in helping them to cure their bodily ailments the Gospel could be given them as well. Let us ask ourselves: Can I not do something to help her? We are ready to receive any gifts to help on this good work, and give it every encouragement, so that she may soon start this new mission.

As personality in man demands and proves personality in God, so these influences of the Spirit of God are personal. Silent as the light, they are none the less powerful because of their silentness. In the quietude of the soul that Holy Spirit is operating. Of all gifts of God this is the greatest.—*Dr. Reuen Thomas.*

JEWS OF THE NINETEENTH CENTURY.

At the annual breakfast of the London Society for Promoting Christianity amongst the Jews, Dr. Chaplin gave an address which was listened to with deep interest by the assembled friends of God's ancient people. It dealt chiefly with the present religious life of the Jews. *The Jewish Missionary Intelligence* publishes a report of the speech. In the following summary of it our readers will find much valuable information bearing on current Jewish questions:—

"Probably—almost certainly—no other equal period in the world's history has witnessed so many and such great changes in human affairs as this century which is now drawing to its close. The increase of knowledge, especially of scientific knowledge, the spread of freedom and refinement, the increase in the means and rapidity of communication between different countries, have changed the face of the world and the course and tenor of the lives of men. By this surprising progress no people have been more influenced than the Jews. In the eighteenth century, when Mendelssohn and his friend Lessing sounded the clarion which was to awaken the Jews to a new, a higher and a more broadly sympathetic life, it was said, I think by Mendelssohn himself, 'My nation has become so estranged from culture that it is doubtful whether there is any possibility of improvement.' Yet what do we now see? Men of Jewish race occupying foremost places in the learned professions—in science, in art, in commerce, in enterprise—moving in the most cultured circles, the familiar friends and companions of princes. Nor is the change less marked among the great mass of toiling, struggling Jews of the lower class. They no longer creep about with slip-shod feet and greasy gabardine, timid and cringing in their demeanour, but have learned in all the cities of Western Europe to lift up their heads, look the world in the face, and take their place in honourable competition with their fellowmen. In their religious position also a corresponding change has occurred. The 'orthodox' rabbinical teachers of the old school early perceived that the fuller life, the greater freedom of intercourse with the educated and refined, to which Mendelssohn pointed, would be fatal to that rigid, legal, system of religious teaching which they considered necessary for the preservation of the Jewish nationality, and they have ever since striven persistently against such innovations. But in vain. The new force has been too strong for them. Everywhere, even in the most exclusive centres of rabbinical life, the youth as they grew up have looked with eager and longing eyes towards the outside world, and at length have burst the bars of their cage, and thrown themselves with all the intensity of the Jewish nature into the social and intellectual struggles of their time. 'The most striking phenomenon in the religious life of the Jews of the nineteenth century,' a Jew recently wrote, 'is the rise and progress of the reform movement.'

"And with the bursting of the bonds of a false and effete religious, or quasi-religious, control, what new religious ideas have developed themselves? The answer to this question cannot be regarded as satisfactory. There is, alas, but too much evidence that the great majority of Jews, who have cut themselves away from the old moorings, find themselves afloat on an uncertain sea, without a guide, not knowing, and many of them, it may be feared, not greatly caring, whither they are drifting. Those who know them best assure us that infidelity and even atheism are very prevalent among them. The old Talmudic teaching, which gave to every action of life the character of a sacred duty, made them seem, at least to themselves, of all peoples the most religious. But that is now cast aside. The observance of dietary and social laws is become simply the means of distinguishing them from other races, whilst the vital truths of religion are become mere matters of opinion. Efforts have indeed been made, and still are being made, to reconstruct Jewish doctrines on a new basis. But no consensus of opinion has yet been arrived at as to what the doctrines of the new Judaism really are. 'The religion of the future' has not yet been formulated!

"Another very important feature of our time is the recrudescence of anti-Jewish hatred and persecution. In every age Jews have been despised, oppressed, pillaged, slaughtered; but it might have been expected that in this period of advanced

civilisation and freedom the persecution of Jews would have ceased. Yet not only Russia, with its despotic methods of government, but Austria, Germany, Roumania, and even enlightened and humanitarian France have raised their voices, and even lifted their hands, against this long-suffering and afflicted race. In Algiers recently I saw 'liberty, equality, fraternity' inscribed on the walls of public buildings within sight of Jewish shops which had been pillaged, wrecked and burned. Why is this? What is the cause that, even under the most civilised governments, outrages of this kind take place? Is it enough to say that the Jewish people are a money-getting, self-seeking race, 'contrary to all men,' keeping themselves aloof from all, and that therefore they incur envy and dislike? I do not think so; for surely there are other money-getting, self-seeking people in the world besides Jews, and to me it seems more in accordance with Scripture and historic fact to believe that there is another cause, beyond, above all secondary causes—namely, the unalterable purpose of the Almighty that the Jews shall never find a permanent and secure home anywhere until they are again restored to the land which God gave to their forefathers. 'The people shall dwell alone, and shall not be reckoned among the nations.'

"It is, under these circumstances, of wider culture, of religious unrest, and of persecution, that the idea of the nationalism of the Jewish race has acquired new force. This is not a doctrine of Reformed Judaism; on the contrary, the reform party maintain 'that the Jews are a religious community only, that the national existence ceased when the Romans set the Temple aflame and destroyed Jerusalem.' It is leading spirits among the more orthodox who are fostering the nationalist sentiment, endeavouring to make the Hebrew tongue again a living language, and asking whether it may not be possible to look forward to the establishment once more of a Jewish State in the Holy Land. 'Zionism' has sprung up. Societies have been formed for the encouragement of Jewish agricultural colonies in Palestine. Much money has been expended to this end, and much progress has been made. It is a delight to visit the agricultural settlements in the Holy Land, with their beautiful gardens of palm-trees and flowering shrubs, their vineyards, and cornfields, and comfortable houses, in such strong contrast to the poverty and squalor of the native villages around. But whether these settlements have been established on a sound basis, whether they spring from a spontaneous impulse of the Jewish people, or are merely the charitable efforts of Jewish philanthropists doomed to fail when extraneous support is withdrawn, it is yet too early to know.

"What more immediately concerns us is to enquire what is the bearing of these changes and movements on work amongst the Jews? Do they facilitate, or do they hinder it? The answer, I think, is—both. Never before were the Jews so open to Christian teaching as now, never was the New Testament so widely read among them, never were they so disposed to take an appreciative view of the life and character of our Lord. They no longer mutter a curse when His name is mentioned in their hearing, or spit upon the ground as they pass a Church dedicated to His worship. 'He was a good man; a true reformer; He lived before His time and was unjustly punished; He is a good Teacher, and, if you will, "Saviour," for you Gentiles; we are proud of Him, and you ought to be grateful to our nation for giving you such a man.' These are expressions one may now hear, these the ideas that have taken root in Jewish minds.

"It appears also that their pride of race has rather increased than diminished. And as they cannot—or will not—conceive of a Jew sincerely embracing any other faith than their own, they look upon every convert to Christianity as actuated by unworthy motives, and shun and persecute him accordingly. It is a singular fact, that all the enlightenment and freedom of modern Jews, and all the benefits they enjoy under such a Christian Government as that of England, for instance, has not taught them toleration for those of their brethren who join the Christian Church. It is often asserted by them that they do not persecute converts; but this only means that there is not, as a rule, an organised persecution. For every Missionary knows, and every Christian Jew most painfully feels, that converts are ruthlessly cut off from intercourse with family and friends, often separated from their wives and children, deprived of their property, shunned, hated, and in some instances, where local circumstances allow it, imprisoned on false charges and beaten.

"It is of some importance to note that the present opposition to Christian work

in Jerusalem does not seem to have originated with the rabbis. It is reported to have been, in its inception, the effort of a secular society, formed for the promotion of the nationalist ideas amongst Israelites—certain interested persons joining in the movement, and such pressure being thus put upon the spiritual authorities that they could not escape issuing the decrees which have caused such distress to the poor of their community.

"And this again is nothing new. It has often been so. My impression is that the pious and thoughtful rabbis of Israel are by no means desirous of entering upon an active and uncharitable opposition to the work of this and kindred societies; that, like their great predecessor Gamaliel, they reflect that if this work be of men it will come to nought, but if it be of God, they cannot overthrow it. We must not think that all who oppose us are wicked. I am persuaded that amongst Jewish rabbis, and Jews who are not rabbis, there are not a few holy and humble men of heart waiting for the consolation of Israel, seeking with bowed head and prayerful spirit for divine guidance, but hindered from free enquiry by traditional prejudices and the influences of their environment.

"Very striking too are the indications in the manifestoes of the advanced reform leaders that, uncertain, perplexed, estranged from the old ideals as they are, they still hold fast to the assurance of the divine calling of their race. Their silver is become dross, their wine mixed with water, but they do not forget that they have been selected by God to be 'the people of religion.' And, indeed, the Jews, taken as a whole, worldly and irreligious as they in this age have become, still in their spiritual decadence carry about with them some sense of the privileged position to which they were chosen, still cherish in their hearts

> 'Some pledge and keepsake of their higher nature,
> And, like the diamond in the dark, retain
> Some quenchless gleam of the celestial light.'

"It is amongst a people differing from all other peoples that the work of Jewish missions has to be carried on; a people endowed with rich intellectual gifts, and with the religious sense deeply engrained in their natures; a people proud of their past and with an intense belief in the glory of their future, clinging to the idea that it is they who have been chosen by God to be the religious teachers and leaders of mankind, disposed to resent any efforts of Gentiles to instruct and guide them, and especially inclined to set themselves against a system of religion in which Jew and non-Jew alike become branches of the same tree. I am convinced that the chief obstacle in the way of their embracing the Christian faith is not the doctrine of the Trinity, or the Incarnation, or the Atonement, but rather the fear of losing their distinctive position and privileges as Jews and becoming merged among the nations.

"Think of the position of the Jews in relation to Christianity ninety years ago and their position now. Then, the number of converts might be counted on the fingers; now, Christian Jews are to be met with in almost every large town, in every civilised country, in every class of society. Then, and long after then, no Jew dared let it be known that he read the New Testament; now, it is part of every cultivated Jew's education to read it. I am not an enthusiast, and should be sorry indeed to exaggerate the progress of Christianity among the Jewish people; but, examining the question in a sober and matter-of-fact way, I cannot doubt that, whether we regard the number of Baptised Israelites, or the influence of Christian teaching upon the minds and hearts of Jews who, although convinced of the truth of the doctrine of Christ, have not yet cast in their lot with the Church of Christ, or the general influence of Christian thought and Christian principles upon the whole race, the change which has taken place in the course of this century is beyond what even the most hopeful could have ventured to anticipate. More than seventy Jews and Jewesses have been baptised by Missionaries of this Society since the last anniversary.

"May we not then take courage to go on with this work steadily, patiently, trustfully; looking always to One above for strength, wisdom, and guidance? We are sure that it is a good work; for Christ Himself commanded His Church to do it, and set His Church the example of doing it."

Missionary Notes.

MADAGASCAR.—Mrs. A. S. Huckett writing from Fianarant Soa, alludes to her work amongst lepers in the chronicle of the London Missionary Society with considerable fervour. She says: "It has been our joy to comfort many poor lepers who felt themselves 'outcasts' of God and man, they have been ignored alike by friend and foe, and left to die by the wayside, or eke out a miserable existence by begging of the passers-by. No words can portray the abject condition of some on coming to us, and it would be difficult for anyone to imagine it who saw them now. Home, food, clothing, and medicine, work wonders on their poor afflicted bodies, and are no mean agents in enabling us to reach their souls. . . . The disinterested loving care of strangers for them is a mystery to many of these poor sufferers; and as they are taught to look to God as the author of it, no wonder their loving gratitude is excited, and thus they are led to yield themselves to Him. During the past year two who have learnt to know and love Jesus as their Saviour during their residence with us exchanged their life of suffering for one of rest and peace, making three who have passed through our leper homes to the home above, rejoicing in the healing power of the Great Physician. We have thirty-six lepers under our care at the present time, which are all we have room for, one of the houses being set apart for the use of the caretaker and his wife, who are not included in the thirty-six. Other applicants have sought admission lately, but we have been obliged to refuse them. Only two days ago a poor woman pleaded with us to take in her husband and son; and we found it hard to say it was 'impossible,' but we have to guard against overcrowding."

GREENLAND.—The "Land of Glaciers and Icebergs" is the title of an article on the history of the Moravian Missions in the far north. The quiet trust this paragraph breathes is a beautiful testimony to the spirit in which Moravian Missionaries give themselves to their work: "You have doubtless heard that the ships did not reach us last year, so that my letter has been waiting a second year for an opportunity to be despatched. It has not been very agreeable to be for a whole year without letters and what we have need of from home, but we must expect such things. It would have been much worse if the ships had not reached us this year, for we have not sufficient supply of coal for the coming winter. But our Lord will take care of everything, and nothing can happen without His will; therefore we are not troubled. As to the missionary work, it is about as usual. Some speak about being baptised, but seem to be without the true motives, and it is very difficult to give them adequate instruction. The deep corruption of the heathen life here, becomes more and more apparent the longer we live here. It is almost incredible that the deeds which we hear and see are performed by men. They know not what they do; that may be their excuse, while it can not be said on behalf of those at home."—*From "The Faithful Witness."*

BRAZIL.—*The South American Messenger* calls attention to the moral and spiritual degradation of the Brazilian people under the ægis of the Roman Church in these words: "The more one looks into the state of things in Brazil, the more appalling it seems. Every little mud hut has its household altar, with images and saints. 'Christ' is often held up to the people, but, alas! it is a brass Christ on a bronze cross. There are many saints, but they are of wood and metal. To-day there was a procession: a few men with silver lanterns or lighted candles, a silver crucifix, a large rough image of the Virgin and Child, and then a long array of 'angels'—children with white muslin dresses, silver crowns, and tinsel wings. All about here are 'holy' crosses, kept in little open sheds, thatched or tiled, with candlesticks around. The majority of the people are in the deepest ignorance. Few can read, and when you tell them you have the Gospels of Matthew, &c., for sale, many ask for the Gospel of St. Jose, St. Pedro, &c. I think they must have named all the saints in the calendar to me. Just now a beggar came to the window with a bag and metal cross. I asked him what he wanted. 'Alms for the souls (to bring them out of purgatory),' he replied. 'Our souls are already saved in this house,' I said; 'and those who have died don't need alms.' 'Yes, sir; but they serve to buy candles with.' 'The souls don't need candles,' I rejoined. '*Nao ha duvida* (There is no doubt of that),' he admitted, with a grin, as he went off, finding there was nothing to be had."

Evangelical Alliance.

BRIGHTON CONFERENCE.

OCT. 31 & NOV. 1 & 2.

THERE is every reason to believe that a most cordial welcome will be given to the Evangelical Alliance at the forthcoming fifty-second Annual Conference at Brighton. The local arrangements are maturing, and everything possible will be done to insure large, enthusiastic and spiritually helpful gatherings.

Never was there a time when the united voice of Christian people was more needed to be heard on the great religious questions of our day than now. The progress of Ritualism and Romanism calls upon believers in all the Evangelical Churches to draw closer together in face of the danger which threatens the cause of New Testament Christianity.

The Council anticipate that this Conference will afford a unique opportunity for an emphatic re-assertion of the faith once delivered to the saints by the Lord Jesus Christ Himself.

Hospitality will be provided, as far as possible, for delegates and others who make early application to the *Acting Secretary in London*.

Copies of the programme, with other information (including special time-tables by several Railway Companies), will be forwarded on application.

The following is the complete programme of the Conference:—

SUNDAY, OCT. 30.

SERMONS will (D.V.) be preached in various Places of Worship in Brighton and the neighbourhood, on the subject of "Christian Union."

MONDAY, OCT. 31.

The Conference will open with a SPECIAL UNITED PRAYER MEETING in the King's Room, Roya Pavilion, at 4.30 p.m., conducted by the Rev. J. B. FIGGIS, M.A. (Emmanuel Church, Hove).

EVENING.—At 7 o'clock a CONVERSAZIONE will be held in the Drawing-Room, Royal Pavilion, (Tea and Coffee served from 7 to 7.45 p.m.) PUBLIC MEETING at 8 p.m., in the Royal Pavilion. Captain the Hon. R. M. Bingham, R.N., president. The ADDRESS OF WELCOME will be given by the Rev. HUBERT BROOKE, M.A. (St. Margaret's Church, Brighton) on behalf of the Brighton Committee. Responsive words will be spoken by Representative Visitors. Closing Address by the Rev. H. R. T. Jackson (Acting Secretary); Subject—"Some Aspects of the Work of the Evangelical Alliance Abroad."

TUESDAY, NOV. 1.

MORNING, 10.30 o'clock.—PRAYER MEETING in the Royal Pavilion, LORD RADSTOCK will preside. 11.15 to 1 o'clock—CONFERENCE. Chairman, LORD RADSTOCK. "The Annual Address," by the Rev. H. Grattan Guinness, D.D. Subject: "The Fundamental Unity and Historic Progress of the Protestant Church." (Allusion will be made to the Practical Resolutions adopted at the Manchester Conference, 1846.) Address by the Rev. J. Morgan Gibbon (Stamford Hill Congregational Church). Subject: "Our Day and our Duty." To be followed by OPEN CONFERENCE, if time permit.

AFTERNOON, 3.15 to 5 o'clock.—MISSIONARY MEETING in the Royal Pavilion. Chairman, JAMES L. MAXWELL, Esq., M.A., M.D. (Secretary of the Medical Missionary Association). Addresses by (1) The Hon. Gertrude Kinnaird and (2) the Rev. Sydney R. Hodge, M.R.C.S. (Eng.), L.R.C.P. (Lon.), from China. Subject—"Medical Missions;" (3) The Rev. John Wilkinson (Director of the Mildmay Mission to the Jews). Subject—"The Present Position of the Jews, both Politically and Religiously."

EVENING.—PUBLIC MEETING in the Dome at 8 o'clock (doors open at 7 o'clock). Chairman, Sir C. R. LIGHTON, Bart. Subject: "Our Protestant Heritage." Speakers: (1) The Rev. J. G. Greenhough, M.A. (Ex-President of the Baptist Union); (2) The Rev. H. J. R. Marston, M.A. (Belgrave Chapel, London); (3) The Rev. George Hanson, M.A. (Marylebone Presbyterian Church); (4) The Rev. C. H. H. Wright, D.D. (of Liverpool).

WEDNESDAY, NOV. 2.

MORNING, at 10.30 o'clock.—PPAYER MEETING in the Royal Pavilion. Address by the Rev. H. Carruthers Wilson, M.A. (Presbyterian Church, Eastbourne). 11.15 to 1 o'clock.—CONFERENCE. Chairman, The Hon. and Rev. E. V. BLIGH, M.A. (Vice-President). Subject: "Present Position and Future Prospects of Christian Union": (1) On the Continent, the Rev. J. Gritton, D.D.; (2) In the Mission Field, the Rev. H. C. SQUIRES, M.A. (Holy Trinity, Richmond; late Missionary in Bombay); (3) At Home, E. E. Heathfield, Esq. (of Malvern). To be followed by OPEN CONFERENCE, if time permit.

AFTERNOON, 3.15 to 5 o'clock.—MEETING in the Royal Pavilion, for the Deepening of the Spiritual Life. Chairman, Lieut.-General H. A. BROWNLOW, R.E. Addresses will be delivered by: (1) The Rev. Walter Senior, B.A. (Holy Trinity, Margate). Subject: "The Mind which was in Christ Jesus (Philip ii. 4—12) applied to the Healing of Division." (2) The Rev. John G. Train (St. Andrew's Presbyterian Church, Upper Norwood. Subject: "Three Attitudes of the Life of Faith: A Study from Ephesians." (3) The Rev. H. B. Macartney, M.A. (Secretary, British & Foreign Bible Society). Subject: "The Need of a New Revival."

EVENING, EVANGELISTIC AND THANKSGIVING MEETING, at 8 o'clock in the Royal Pavilion. Addresses by (1) The Rev. W. Fuller Gooch (Upper Norwood); (2) A. H. Habershon, Esq. (Hon. Superintendent of the Railway Mission, Hastings).

SUGGESTED SUBJECTS FOR PRAYER MEETINGS.

That the recent important message of the Czar on behalf of Peace may be welcomed by the Nations, and may lead to blessed results.

That the opening of the Church at Jerusalem on Oct. 31 (D.V.) by the German Emperor may be used for the furthering of the cause of Christ throughout the East.

That the dangers to Protestantism at this time may be averted, and present troubles result in greater union amongst Christians, and a revival of true Religion.

The removal of the Plague in India.

The growth and prosperity of Missionary Work at home and abroad, with special reference to the vast fields opened up in Africa by the downfall of the despotism of the Khalifa.

International Arbitration and the adoption of the principle in all Trade disputes.

That the observance of the Week of Universal Prayer may be far more widely extended at Home, on the Continent, and in the Mission-field.

That our Heavenly Father will be pleased to help those who are suffering persecution for Religion's sake in Russia, Turkey, and elsewhere, and to grant full Religious Liberty in all lands.

*** *Contributions towards meeting the expenses connected with the Conference will be gladly received by the Acting Secretary, 7 Adam Street, Strand, W.C.*

PROCEEDINGS OF COUNCIL.

MR. JOHN PATON presided at the monthly meeting on Sept. 22. Scripture was read and prayer offered by the Rev. Trevor Fielder.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Major Poynder, R.A.M.C., Karachi, Sindh.
Alexander Fraser, Esq., Brighton.
Miss Sophia Foster, Cambridge.

FINANCE.

It was decided that in view of the serious falling off in the income during the past few years, a special appeal should shortly be sent out to friends, unless there is a considerable increase in subscriptions this autumn.

RELIEF FUNDS.

Letters were acknowledged from correspondents in different parts of the world, expressing thanks for the remittances which had been made to them, on behalf of destitute and persecuted Christians. The receivers expressed confidence that this help would be of very considerable benefit.

THE STUNDISTS.

An extremely interesting communication was received by the Council, with regard to these poor suffering people. While there is, without doubt, some improvement in certain places, yet many are still in great distress. Their needs constitute a pressing claim upon Christians who are in the enjoyment of religious liberty in other lands.

ITALY.

The kind offer of the Rev. J. Murray Mitchell, LL.D., to represent the Alliance at the General Assembly of the Italian Evangelical Church at Florence, and to express the warm greetings of British Christians to their brethren there assembled, was gratefully accepted.

GERMAN CHURCH AT JERUSALEM.

A letter was read from Count von Bernstorff, with regard to the opening of this Church by the German Emperor. He announced that two delegates from the

German branch of the Evangelical Alliance had received permission to be present, and he considered that this might be made a very blessed opportunity of exhibiting Christian union before the natives of the East, and of stirring up a new spirit in the work carried on in those lands.

PROGRESS OF ROMANISM.

It was resolved that a small committee of prominent men should be asked to meet at Alliance House and consider this subject, together with the steps which the Alliance should most wisely take with regard to it.

CORRESPONDENCE.

Letters were laid upon the table from Professor Szabo, on the subject of Christian union in Hungary; from the Rev. D. A. Arnström of Sweden, with regard to the founding of a branch of the Alliance in that country; and from Dr. Gritton, giving an account of his deputation work at Blankenburg and Dresden.

WEEK OF UNIVERSAL PRAYER.

The complete programme and invitation, signed by friends in many parts of the world, was received by the Council and adopted.

BRIGHTON CONFERENCE.

The programme was carefully examined by the Council, and, after various improvements had been made, it was agreed to.

THE VACANT SECRETARYSHIP.

A special committee was appointed to consider this subject.

IRISH BRANCH.

A MEETING of Council was held in the Committee Room, Christian Union Buildings, Dublin, on Tuesday, Sept. 6. Frederick Gahan, Esq., F.R.G.S., presided. The Chairman having read a portion of Holy Scripture, special prayer was offered by several members for the Divine blessing upon the coming Convention, and the work of the Evangelical Alliance in the United Kingdom and throughout the world.

DEPUTATIONS.

Rev. D. Mullan reported that when recently in London he had several interviews with the secretaries and other members of the Council of the British Organisation. It was hoped that as a result of these communications closer and more active co-operation in the important work in which they were engaged might be secured.

RELIGIOUS LIBERTY IN SOUTH AMERICA.

A communication was received through the New York office of the Alliance from Mr. Wm. R. Day, Secretary of State, U.S.A., conveying the gratifying intelligence that as a result of the efforts made by the British, American, and German representatives, steps were being taken by the Government to bring about an alteration of the law in the South American Republic previously referred to, in favour of religious liberty.

THE CZAR'S PEACE MANIFESTO.

The Rev. Wesley Guard brought forward a resolution, of which notice had been given, in support of the appeal which had been recently issued by the Czar of Russia in favour of peace. Tne following is the resolution submitted:—

"The Council of the Irish Branch of the Evangelical Alliance desires to express its profound satisfaction at the proposal recently made by the Czar of Russia, and issued by his authority to all the foreign representatives accredited to the Court of St. Petersburg, for the holding of an International Conference, with a view to the reduction of the enormous armaments which are now such a crushing burthen upon the nations, and the establishment among all peoples of a real and durable peace. The proposal of the Czar is so much in harmony with the views to which your Lordship gave expression in your Guildhall speech in London in November last, the Council cannot doubt your warm sympathy with the proposal, and your readiness to co-operate in giving effect to it. No effort could be more in harmony with the will of Him who is the Prince of Peace, or should contribute more directly to the welfare

and happiness of mankind. Under these circumstances the Council earnestly hopes that Her Majesty's Government, while carefully safeguarding the interest of the great Empire entrusted to their care, will be able, in co-operation with the other great Powers of the world, to give effect to this proposal, and inaugurate, under the Divine blessing, with the coming century, a new era of universal peace and tranquillity."

Colonel Battley seconded the resolution, which was unanimously adopted, and, after being signed by the President, was directed to be forwarded to Lord Salisbury.

Reformation Principles.

The Secretary, in accordance with the resolution adopted at the previous meeting of Council, submitted the draft of a circular addressed to the heads of the various Protestant Churches in Ireland, and to those responsible for the training of the young in colleges and schools, suggesting that special instruction should be given in the distinctive principles of the Reformation. For many years a system of annual examinations in these subjects has been carried on by the Council, by which much good work has been done. At a time when influences hostile to the Reformation are so actively at work, it is most important that special attention should be given to the instruction of the young, especially in those principles which are so inseparably identified with the salvation and happiness of our lives. The circular was approved and directed to be printed and circulated.

Social Condition of Dublin.

A paper has recently been published by the Council drawing attention to the moral and social condition of the City of Dublin. It is a melancholy fact that our city is still far behind many other cities in Great Britain, on the Continent, and in the United States. Good laws have failed in consequence of their being imperfectly carried out, and changes in existing laws which have been recommended have not yet found a place upon the statute book, owing to prevailing apathy and the absence of that righteous and healthy public opinion which is essential to their enforcement. The result, especially for the poorer classes and the children of the slums, is very serious. Attention is also called to the increase of intemperance and the growing evil of Sabbath desecration. It is also a humiliating fact that after all that has been done for the spread of education in Ireland and the enormous sums which have been spent upon it during the last sixty years, at the last General Election, while one out of seventy-five rated as illiterate in Scotland, and one out of over sixty in England, there was in Ireland *one out of every five*. There is much call for searching of heart among us.

Irish Armenian Relief.

The second report of the Irish Armenian Relief Fund has just been published. The suffering and destitution are still so great, and the situation so anxious, that the friends of Armenia feel constrained to continue their efforts. Since the issue of the previous report a sum of £291 has been received and sent forward, and a small balance remains in hand. But this represents only a part of what is done in Ireland. The Committee of the Belfast Presbytery has been very active, and a Committee in Dublin, of which Lady Lee Anderson is Secretary, has undertaken the support of one hundred orphans in Armenia for five years.

THE ALLIANCE CONFERENCE AT BLANKENBURG.

The Conference has been one of very great interest and of evident power. Luther wrote that if God loved a man He gave him a home in Thuringia. We would add that because God loves Thuringia He has given to the lovely forest the gift of the Blankenburg Conference. It has evidently met a felt need in many hearts. It has grown in thirteen years from a dozen persons to about 500. The increasing attendance has led to the building of the beautiful Allianz Halle on the hill side above Fraulein Von Weling's three houses. The hall is already seated for 400, and 200 more seats are now being made ready, and will all be needed at the Conference of 1899.

It is no easy thing to lodge and feed four or five hundred visitors in the

small German town, but it has been accomplished, and, while no payments are made, the freewill offerings in the boxes meet the cost. This year there is the added cost of the new hall, gas installation and furnishing, but that also is now nearly met.

The attendants were from several countries, of various ecclesiastical bodies, and of different classes. Nobles and commoners, learned and simple, met in loving recognition of their oneness in Christ Jesus.

The subject for consideration was "The One Church of God." There were five divisions: Its Basis—One Eternal Purpose, One Unchanging Covenant, and One All-sufficient Sacrifice; Its Vital Powers—The One Holy Ghost; Its Call and Service—Inward and Outward; Its High Aim and End—the Glory of the Lord; and Its Blessed Hope—the Manifestation of the King in His Kingdom. The various speakers more or less faithfully followed the programme. It would have been an even more useful conference had all the speakers been among the "more" faithful; but it is very difficult to some of the Lord's servants to submit herein to the arrangements of their brethren. The speakers, in alphabetical order, were the Brethren Baedeker, Girkom, Gritton, Horst, Jellinghaus, Colonel von Knoblesdorf, Lepsius, F. B. Meyer, R. C. Morgan, Paul, Scharshmidt, Sloan, Stockmayer, Ströten, Viebahn, and Walker.

The Brethren F. B. Meyer, Stockmayer, and Walter Sloan very specially set themselves to the spiritual dissection of the imperfect and faulty believers. Mr. Walker was intent on the exhibition of the Death of the Lord Jesus as the centre of all thought and faith and preaching. The Brethren Baedeker and Knoblesdorf were diligent as presidents and as useful as diligent.

Each morning nearly the whole Conference met in prayer from eight to nine. The time was spent wholly in prayer and thanksgiving, exposition and address being left to the regular sessions of Conference.

There were several sectional meetings for missionary work, home and foreign, and several brethren—Mr. Walker and Mr. Stockmayer in particular—spent much time in individual dealing with those who sought them for counsel.

The gathering around the Table of the Lord on Wednesday evening was very precious. About 300 attended. The service was led by the Brethren Stockmayer, F. B. Meyer, and Dr. Baedeker. Many must have been greatly helped by the exhibition in the addresses of the communion of the One Church with the One Head, and with each member thereof.

This Blankenburg Conference is very markedly *Evangelical Alliance* in purpose, in treatment, and in result. It has largely helped on right views and habits among German Christians, and it has bound together believers of many lands and communities in loving association. The united Communion is a sharp test of principle, and there are still many who are unable to join that most helpful service on account of Church scruples. We may well long and hope for the removal of such scruples.

Dr. Gritton was appointed by the London Council to convey their expression of brotherly sympathy with the Conference to that body, associating with himself in that honour the Brethren F. B. Meyer and Morgan, also members of the London Council. At the request of the German brethren, Dr. Gritton took part in the special gathering for forming, or rather re-moulding, the Blankenburg Branch of the Evangelical Alliance, the account of which follows.

During the Conference a meeting was held to discuss and determine the relation of the Middle German Branch of the Evangelical Alliance to other branches and to the London Council.

The following members of the Alliance were present, and took part in the discussion: Rev. J. Gritton, D.D., Baron Thuemmler, Revs. Bohne, Schöler, Jaussen, Wiesenouer, Eberler, and Herr Mau.

The Rev. D. Jaussen, of Halle, moved that the Middle German Branch, as at present constituted, be dissolved; that the Blankenburg Branch of the Alliance should take its place, and be newly constituted; that it should correspond directly with the London Council as an independent body, should stand on the Basis of the Alliance common to all branches, and pursue the same aims.

All the members of the Alliance present voted for the resolution thus moved, and Pastor Jellinghaus, who was unavoidably absent, joined the newly constituted Branch.

As the name of the Branch intimates, it is to remain in indissoluble union with the Alliance House at Blankenburg as an independent Branch in direct communication with London, in accordance with the arrangement made by the late lamented General Secretary, Mr. Arnold.

The Committee was constituted as follows: *President*—Baron Thuemmler, of Selka, Sachsen Altenburg; *Secretary*—Herr Grams, Evangelist of the Alliance House; *Treasurer*—Rev. D. Jaussen, of Halle.

The condition of membership of this Blankenburg Branch of the Evangelical Alliance is the acceptance of the Basis of the Alliance, together with the annual subscription of at least two marks. Subscriptions can be sent either to the Rev. D. Jaussen, Halle, Forstesstrasse, or to the Alliance House.

The *Evangelisches Allianzblatt* is the organ of this Branch, and also gives account of all Evangelical Alliance proceedings in Germany.

Immediately after the Conference, Dr. Baedeker and Dr. Gritton departed to Dresden, and spent three days in comforting and counselling the persecuted Baptists of that city and kingdom under the unjust and unconstitutional disabilities of which they are the victims through ecclesiastical jealousy.

CONTRIBUTIONS RECEIVED FROM AUGUST 18 TO SEPT. 17, 1898.

	£	s.	d.
Dr. and Mrs. J. J. M. Dunbar (3 yrs.)	3	3	0
Colonel Pashkoff	10	0	0
Rev. R. Lang	0	10	6
Mrs. Scholefield (3 yrs.)	1	11	6
J. H. Hill, Esq.	1	0	0
Mrs. Galloway	1	1	0
Rev. D. Baron	0	10	6
Rev. F. W. Macdonald	0	10	6
Rev. D. A. Maxwell	0	10	6
H. Sugg, Esq.	1	1	0
Mrs. Hampson	1	0	0
Rev. F. H. Roberts	0	10	6
Rev. H. W. Plumptre (3 yrs.)	3	3	0
J. M. Gross, Esq. (3 yrs.)	0	15	0
Count Melikoff	1	1	0
Mrs. BurGett (3 yrs.)	0	10	0
Rev. C. A. Stubbs (3 yrs.)	0	15	0
Rev. C. A. Stubbs (don.)	0	5	0
W. S. Gard, Esq. (3 yrs.)	2	2	0
Rev. Dr. Elder Cumming (3 yrs)	1	1	0
Miss E. Freeman (don.)	1	1	0
Mrs. H. Crichton-Stuart	0	10	6
Mrs. Denny	1	1	0
Rev. Dr. E. Lombe	1	1	0
Rev. S. M. Svemer	1	0	0
W. T. Fulton, Esq.	0	10	6
W. Coldstream, Esq.	1	1	0
A. H. Brandt, Esq.	1	1	0
Mrs Child (3 yrs.)	3	3	0
R. Bannister, Esq.	1	1	0
W. Tonk'n, Esq.	0	10	6
Lady Macpherson Grant	1	1	0
Mrs. Symons (don.)	1	0	0
G. T. Rolston, Esq. (3 yrs.)	0	15	0
Major-General H. Lewis	0	10	6
Rev. W. Smith Davis	0	10	6
Mrs. Handley	1	1	0
A. Churchill, Esq.	1	1	0
Miss Mason	1	1	0
Rev. Dr. Rigg	0	10	6
Dr. Barnardo (3 yrs.)	3	3	0
W. Hulbert, Esq.	0	10	0
Rev. G. S. Rowe	1	1	0
S. Burden, Esq.	1	1	0
Captain J. J. Wood	1	0	0
Lady Aitchison	1	1	0
W. Barnett, Esq.	1	1	0
Mrs. Maude	0	10	6
Miss Foster	1	1	0
P. Cadby, Esq.	1	1	0
Rev. F. Baldey	0	10	6
Colonel J. J. Tuck	1	1	0
W. S. Allen, Esq.	2	2	0
Mrs. Lewis	1	1	0
Mrs. Gibson	0	10	6
Rev. A. Sturge	0	10	6
Dr. Bartley (4 yrs)	2	0	0
Baron De Ferrières (3 yrs)	3	3	0
Miss Milne-Collie	1	10	0
C. H. Charlesworth, Esq.	1	1	0
Count van Bylandt	1	1	0
Colonel Dennis (3 yrs)	0	10	0
Miss Rennie and Miss Watson (3 yrs)	1	0	0
General Boyd	1	1	0
Rev. A. S. Sutton	0	10	0
Mrs. Stephens (3 yrs)	0	10	0
Major Gibney	0	10	0
Rev J. S. Gregory (3 yrs)	2	2	0
Mrs. Bruce (3 yrs)	1	1	0
Miss Branson	1	1	0
Miss Baines (3 yrs)	0	15	0
C. Early, Esq.	1	1	0
Wm. Hall, Esq.	1	1	0
George Cowan, Esq. (3 yrs.)	0	10	0
Joseph Grey, Esq. (3 yrs.)	2	2	0
Henry Gurney, Esq.	1	1	0
Mrs. R. Dawes	1	1	0
Rev. Alfred Peache	1	1	0
Miss F. E. Orr (3 yrs)	0	10	0
Rev. John Tait (3 yrs)	1	1	0
Durham Subscn.—			
Per Mrs. Shields	3	7	6
Clerical Duty at Springfield (July)—			
Per Rev. F. S. Paynter	3	3	0
Clerical Duty at Belgrave Chapel—			
Per Rev. H. J. B. Marston	3	3	0
Sums under 10s.	0	12	0
ARMENIAN CHRISTIANS' RELIEF FUND.			
Mrs. Milne-Collie	0	10	0

EVANGELICAL ALLIANCE.

British Organization.

This Alliance was organised in 1846 to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, united prayer, the observance of the Lord's Day, and the defence of Protestant truth.

Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal cities throughout the world.

President.—The Right Hon. Lord Polwarth.

Vice-Presidents.—The Right Hon. Lord Kinnaird; The Lord Bishop of Exeter; The Right Hon. Viscount Bangor; The Right Hon. Lord Overtoun; Sir William Muir, K.C.S.I., LL.D.; The Hon. and Rev. E. V. Bligh, M.A.; Sir William Willis; General Sir John Field, K.C.B.; Sir George Williams; Major-General Hatt Noble, R.E.

Vice-President and Treasurer.—Donald Matheson, Esq.

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Acting Secretary.—Rev. H. R. T. Jackson.

Bankers.—Messrs. Barclay & Co., Ltd., 1 Pall Mall East, S.W.

Offices.—Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the Acting Secretary or the Treasurer.